

DOCUMENTS

CONCERNING

THE LIFE AND CHARACTER

OF

EMANUEL SWEDENBORG;

COLLECTED

BY DR. J. F. I. TAFEL,

OF TUBINGEN, GERMANY;

TRANSLATED AND REVISED

BY REV. I. H. SMITHSON,

OF MANCHESTER, ENGLAND.

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AMERICAN EDITOR'S PREFACE.

THE work here presented to the public is in the main a reprint from an English work of the same title, and which is itself a modified translation from the German original of Dr. Tafel of Tübingen. The ensuing Preface of Mr. Smithson, the English Translator and Editor, will sufficiently unfold the general character and scope of the work. It contains a large array of Testimonies, from the most authentic and respectable sources, to the talents, attainments, and endowments of Emanuel Swedenborg, a name which is constantly looming up to view, as one of the most truly *venerable* which can be cited from the list of the world's worthies. The deepening impression that this name has not had justice done it—that it has been allowed to remain for a long time under undeserved odium and disparagement—has naturally led to a reaction of interest in regard to the personal history, the intellectual monuments, and the supernatural claims, of the man. An ample biography would be the proper source to which to refer inquiry on these heads; but such a biography remains yet to be written. Meantime the materials are accumulating and a portion of them are embodied in the present volume. They will meet the demand of the times to a limited extent. They furnish a mass of *memoirs* sufficient to give assurance of a most extraordinary and highly-gifted character, and to afford a kind of *prestige* of what a complete biography of the subject of them would be. Testimonies of a similar stamp and from high authorities could be easily multiplied, as they are being continually elicited from those who have made themselves acquainted with his Scientific and Philosophical works through the medium of the recent Translations into English, for which the world is indebted to the invaluable labors of the London "Swedenborg Association." But the collection here set forth, made up of the most important documents accessible, will serve to accomplish the present ends of those concerned in their production. They will scarcely fail to redeem the fame of an illustrious sage from the reproach which has hitherto so unjustly befallen it. Still we cannot but be aware that the concessions made to his merits as a Philosopher may perhaps for a long time to come be withheld from his claims as a Seer, as this involves a verdict from the intuitions of the moral man which are at a great remove from those of the merely intellectual man. For the utterance of this verdict we must "bide our time." From present indications that time is not far distant. There is obviously a deepening call issuing from the inmost bosom of humanity, for the great "providential man" of the latter ages, and as we doubt not that he had come before being invoked, our office is to pronounce the "Ecce homo," and point him out to the recognition of the world.

The present volume retains all the documents embodied in the English edition with the exception of the Rev. Mr. Clowes' "Affectionate Address to the Clergy," which can be easily obtained as a separate Tract. But in addition to these I have drawn freely upon other and more recent materials, several of which were kindly indicated to me by Mr. Smithson, the English editor, upon his becoming informed of my purpose. The articles that appear in the present edition, which are not found in the English, are those

numbered (XXXII.) 1, 2.—XXXIV—XXXVII—XXXVIII—XXXIX—XL—XLI—XLII—XLIII—XLIV—XLV—XLVI—XLVII—XLVIII, besides a few insertions of minor moment in the earlier part of the volume. In some few cases the articles are not arranged in precisely the order into which they would most appropriately fall, but this was owing to various causes which the reader could not appreciate so well as the editor, and as the collocation is of comparatively little account, the reader will be satisfied to know that everything intended to be inserted is to be found somewhere in the volume.

A few additional notes have been here and there inserted, which are indicated by the letter *B*.

G. B.

New-York, Sept. 20, 1847.

ENGLISH EDITOR'S PREFACE.

We here present to the English Reader the following "Documents concerning the Life and Character of the Hon. Emanuel Swedenborg." They were collected and edited with great care in the German language by the learned Dr. J. F. I. Tafel, of Tubingen. As the theological writings of Swedenborg are beginning to be extensively read throughout Europe and America, a great call has been made for a Biography of this distinguished and enlightened author. These "Documents" were collected as materials to compose his biography, "but as (says Dr. Tafel,*) these Documents, when properly arranged, form a complete body of information, which can, with great propriety, be published by itself, I have thought it proper to present them to the public as a forerunner to the Biography itself, to which I am now devoting all the time I can spare."

With respect to the following work, the Editor begs to observe, that he has arranged the "Documents" in a manner somewhat different from that adopted by Dr. Tafel, and that he has also added a few testimonies in favor of Swedenborg's writings from distinguished individuals, such as Oberlin, the pious and celebrated pastor of Waldbach; and the late Rev. John Clowes, Rector of St. John's, Manchester; also Swedenborg's Address in his senatorial character as member of the House of Nobles, to the Estates of the Realm assembled at the Diet in 1761. The arrangement which the Editor has adopted is as follows: he has placed those Documents *first* which contain the testimonies of individuals who personally knew Swedenborg; *secondly*, he has inserted those Documents, which testify most unequivocally to Swedenborg's intercourse with the spiritual world; and *thirdly*, he has concluded the volume with letters and documents relating, either directly or indirectly, to Swedenborg and his important claims, as a theological writer, upon the attention of mankind.

The Editor begs also to observe, that the "*Introductory Observations, &c.*" are printed from the English edition of Sandel's Eulogium, of which they form the Preface, and that the notes to the Eulogium, subscribed "*editors*," are from the same edition; other notes, subscribed "*Tafel*," were written by that gentleman; and for those to which no name is subjoined, the Editor is responsible.

* See his Preface.

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INTRODUCTORY OBSERVATIONS,

EXHIBITING

THE CLAIMS OF THE WRITINGS OF SWEDENBORG TO THE ATTENTION OF THE PUBLIC.

RESPECTING the celebrated Emanuel Swedenborg, the subject of the following "Documents," &c., great misrepresentations have gone abroad, and have produced, in the minds of many, most false and injurious impressions, in regard both to him and to his writings. Let, however, any one take, as a sample of his writings, those in which he delivers the doctrines of the New Church, predicted in the Revelation, as he affirms, under the symbol of the New Jerusalem; particularly, let the sample be his work entitled, "*On the New Jerusalem and its Heavenly Doctrine*;" or his "*Doctrines of the New Jerusalem respecting the Lord, the Sacred Scripture, Faith, and Life*;" let any one take either of these works as a sample: and if he had previously only heard the venerable and enlightened author spoken of, as the deluded visionary and bewildered enthusiast, he will be not a little surprised on its perusal. Instead of visionary statements and enthusiastic flights, he will find the words of truth and soberness, under their most legitimate stamp: doctrines deduced in the clearest manner from the literal sense of the Word of God, arranged, as to their various particulars, in the most lucid order, and supported by the strongest rational considerations. Let either of these works be perused with candor, and with the attention and devout seriousness which the subjects treated of demand, and which the mode of treatment merits; and it is thought the reader must be disposed to admit, both that the doctrines which he delivers are truly the doctrines of the Word of God, and that the illumination by which they are so convincingly deduced from that source must have proceeded from its Divine Author. Let it then be seriously considered, whether a writer who was thus, on the most vital points of Christian doctrine, the organ of the dictates of truth, could, on other parts of the same general system, be the victim of the illusions of error.

There are various considerations, which, if duly reflected on, would establish the claims of this writer to the attention of the Christian world. It is generally admitted among Christians, that the prophecies of Scripture do lead to the expectation of a glorious state of the church on earth,—a state in which she shall be glorious for the clearness of her doctrinal views, and for the purity of her practice,—beyond anything which has hitherto been witnessed. Many commentators have seen, that such a state of the church is what is prefigured by the description of the New Jerusalem, in the Revelation, which is said to "come down from God *out of heaven*" (xxi. 2, 10), and to be "the tabernacle of God *with men*" (xxi. 3). This is the view of the meaning of that

prophecy taken by Swedenborg, and which is demonstrated by him with great force of reasoning and the most conclusive Scripture testimony. If this be the true view of the subject, and if Scripture does indeed deliver the oracles of truth, this New Jerusalem,—this new and improved form of the Christian Church,—*must begin to be manifested at some time or other*. The predictions respecting it cannot be allowed, by their Divine Author, to remain a dead letter for ever; *at some time or other they must be accomplished*. And what times have ever yet arrived, at which their accomplishment might so reasonably be considered to be about to commence, as the times now present? A longer period has already elapsed since the first foundation of the Christian Religion, than has intervened between the first communication of any former dispensation of divine things to man and its modification by a succeeding one. Neither the Antediluvian Church, nor the Noetic, nor the Israelitic, lasted so many centuries as has the Christian church already. If then a new modification of this is ever to appear—if a New Jerusalem is ever to form the tabernacle of God with men—the present age, as the probable era of its commencement, cannot be objected against on the plea of immaturity. If, also, it is reasonable to suppose that such an era would be marked by extraordinary signs, no era, assuredly, was ever more decidedly so marked than the present. For a long period, which does not seem yet to have entirely closed, the judgments of heaven have been abroad in the earth, in a more distinguished and more universal manner than has marked any former age since the establishment of the Christian Church. The whole political and moral aspect of almost every country on the face of the globe, and particularly of every country where Christians have had influence, has been surprisingly transformed; and even the human mind itself, throughout, as far as is known, all the great families of man, has undergone a most conspicuous change. Is it not reasonable to suppose, that these wonderful occurrences may have been in part overruled, and in part produced, by the immediate agency of Divine Providence, with reference to the accomplishment of its purposes of mercy, in the establishment of the new dispensation of genuine Christianity, predicted under the figure of the New Jerusalem?—that judgments are proceeding to remove obstructions out of the way, and that beneficial influences also are in operation to prepare for its reception? Most assuredly, the most decided opposer of the doctrines now proposed as those of the New Jerusalem, cannot deny, that if a New Jerusalem is ever to appear in the form of a New Church among men, no times wearing more of the character which may reasonably be expected to mark the era of its commencement have ever yet been known, and none can be reasonably looked for hereafter in which that character shall be more strikingly displayed.

There is much, then, which gives an antecedent probability to the opinion, that, as the predictions relative to the new state of the Lord's Church among mankind, of which the New Jerusalem is a figure, must be fulfilled at some time or other, the present is actually the time appointed by Infinite Wisdom and Goodness for that purpose. But whenever the time should arrive, it is undeniably certain, that some individual or other of the human race must be enlightened to make it known. Whenever the superior clearness of doctrinal views, introductory to superior purity of practice, which, as all commentators admit, is at some period to constitute the pre-eminent glory of the Church, should be communicated to bless her members, it is obviously indispensable, that some individual or other of the human race should receive the illumination necessary to introduce it. Some instrument or other, peculiarly enlightened, must be raised up for the purpose. If, then, it is not unreasonable to suppose that the present may be the time in which the Church, or state of the Church, represented by the New Jerusalem, is to commence, there is no absurdity in supposing that such an instrument for communicating her doctrines may already have appeared. The illustrious Swedenborg is believed by many to have stood in this capacity. He most solemnly affirms it in various parts of his writings: is there any improbability in the belief, that he *may* have been the

instrument which some man *must* be? A man who makes such an assertion either believes it himself, or he does not. He who can make such an assertion without believing it himself, must be a supremely wicked impostor. But it is impossible to entertain such a suspicion in regard to Swedenborg: not only is there the most abundant external testimony to the innocence and sincerity of his character, but these are obvious from the whole of his writings themselves; which not only exhibit throughout the purest sentiments, but breathe in every line the writer's own entire conviction of the truth of what he says. In the assertion, then, which we are noticing, he only advanced what he most entirely believed. He who thus makes such an assertion, must either be completely deluded, or the assertion must be true. But it will be impossible for any one who reads with attention either of the works, for example, which we have mentioned, to imagine that its writer was the victim of delusion. Not only are the views of truth which they exhibit so elevated and clear in themselves, as to recommend their own excellence to every lover of truth for its own sake, independently of all reasoning; but, as intimated before, the method in which they are arranged, the Scripture proofs by which they are supported, and the rational arguments by which they are illustrated, are all of so superior an order, as to evince in the writer the highest perfection of the rational faculties, and to render ridiculous in regard to him the imputation of self-delusion. There remains no other alternative, but that his assertion is true—that the doctrines delivered in them as those of the New Jerusalem, are really the doctrines of the New Jerusalem of prophecy—rays of that glorious light, which, as is generally believed, was eventually to shine in the renewed Christian Church.

All the other works of this illustrious author will be found equally rational, when considered apart from prejudice, and as the compositions of a man who had been specially enlightened to communicate the discoveries of Divine Truth necessary to be made at the commencement of the New Jerusalem.

His theological writings may be divided into four general classes: we will here add a slight notice of the character of them all.

We will consider his doctrinal works, as constituting the first class of his writings. To this class, then, appertain, (1.) The small volume "*On the New Jerusalem and its Heavenly Doctrine*." This is a purely doctrinal work, embracing a great variety of subjects, but treating them with brevity, yet in the most luminous manner. (2.) The next of the author's publications of the same character, is the other work mentioned above, in which the four leading doctrines of all genuine religion—those relating to the Lord, the Scriptures, Faith, and Life, are copiously treated, and with a weight of evidence which most of those who have read them have found irresistible. (3.) In the "*Brief Exposition of the Doctrine of the New Church*," intended as an introduction to the work next mentioned, the doctrines generally admitted both among the Romanists and Protestants are contrasted with those of the New Church, and their fallacies pointed out, in a very powerful and striking manner. (4.) His last work, the "*True Christian Religion, or Universal Theology of the New Church, signified by the New Jerusalem in the Revelation*," is, as its title implies, a complete body of divinity: it therefore embraces all the subjects which are treated of in No. 2 above, with many others, all which are elucidated at considerable length. That work, however, does not supersede the use of No. 2: for the doctrines delivered in No. 2, with the exception of that on the Sacred Scripture, are treated there in quite a different manner from that in which they are presented in the "*True Christian Religion*," though with the utmost harmony in the results. As introductions, then, the three first-named works are all of great value: but whoever wishes to see all the subjects which properly belong to a body of Christian doctrine, treated at a length suited to their importance, established on copious Scripture testimony, and brought down to the apprehension by the clearest illustrations from reason and science,

should study the "*True Christian Religion*." Doctrinal points, also, are necessarily occasionally discussed, and sometimes largely, in all his other publications.

The next and most extensive class of our author's works, is formed by those which are devoted to the exposition of the Scriptures, according to the principles explained in the "*Doctrine of the Sacred Scripture*." Of these there are three: the "*Arcana Caelestia*," which is an exposition of the books of Genesis and Exodus; and two works (one of them a posthumous publication,) on the "*Apocalypse*." In these works the spiritual sense of the books mentioned, and, incidentally, of far the greater part of the whole Word of God, is most luminously delivered and copiously illustrated; the author's doctrine of the existence of a Correspondence or regular Analogy between spiritual things and natural, which is such that the one answers to the other constantly and immutably, is demonstrated by such an abundance of examples as leaves it impossible to retain any doubt of the fact; it is proved that the Word of God is written according to the laws of this Correspondence; and the key which is thus afforded for the interpretation of Scripture is applied under the guidance of such evident illumination, that the pious and intelligent mind is delighted with the treasures of divine wisdom which are thus brought to view, and acknowledges that to mankind is now offered the blessing which the Psalmist prayed for, when he said, "*Open thou mine eyes, that I may behold wondrous things out of thy law*."

A third class of our author's writings consists of works which are not strictly upon doctrinal subjects, nor yet directly expository of the Scriptures; but which treat of important questions in sacred metaphysics and morals. To this class belong, (1.) The volume on the "*Divine Love and Wisdom*;" (2.) That on the "*Divine Providence*;" (3.) The work on the "*Conjugal Love*;" and, (4.) The tract on the "*Intercourse between the Soul and the Body*." The subjects discussed in these works, are all as interesting as they are important. They disclose, in a manner which has never before been attempted, the intrinsic nature of the human constitution, throw uncommon light on the great processes of creation, unfold as much of the nature of the Divine Being Himself as can be comprehensible to the human mind, and discover the laws by which Divine Providence acts—thus "*justifying*," incomparably more convincingly than was ever done before, "*the ways of God to man*."

The fourth and last class of the writings of Swedenborg contains those in which he describes the nature of the life after death, and the state of man in the eternal world. It is from a misrepresentation of his writings of this class that Swedenborg is so often spoken of as a mere visionary and enthusiast; though if the terms, *visionary* and *enthusiast*, mean a person who dreams of things which have no real existence, and is carried away by the mere force of his imagination, a more false imputation was never thrown on the character of any one, than by the application of such epithets to the always calm and rational Swedenborg. Heaven and hell are doubtless real existences, howsoever defective may be our notions of their nature: and, most assuredly, nothing can with more reason be expected, than, when the superior light should be vouchsafed which Scripture teaches us was to accompany the dispensation of the New Jerusalem, of which it is said that "*the glory of God did lighten it, and the Lamb is the light thereof*" (Rev. xxi. 23); and "*there shall be no night there*" (xxii. 5)—no intellectual darkness and lack of knowledge—that then the darkness which is generally allowed to prevail among Christians, in regard to the state of man in eternity, should be removed, and some clear and satisfactory knowledge respecting it should be supplied. When Dr. Johnson was once told of a certain person who published a visionary work, in which he stated, that, like the Apostle Paul, he had been "*caught up to the third heaven*," and had had "*abundance of revelations*," the witty dogmatist replied, "*That he would have been more like the Apostle had he kept his revelations to himself*." And this was a just observation. Had the Divine Wisdom seen that any specific information respect-

ing the nature of heaven and hell, and man's state after death in general, would have been conducive to the welfare of mankind under the Christian dispensation, in that form of it founded by the Apostles, the Apostle Paul would doubtless have been permitted to communicate the knowledge which had been imparted to himself. But this objection does not lie against the knowledge of the subject communicated in the writings of Swedenborg, if to him it was really granted, as we have seen there is so much reason for concluding, to be the organ of imparting the knowledge necessary for the Christian Church under the new dispensation of it predicted by the symbol of a New Jerusalem. It would be strange indeed, if, amid the beams of light which are promised under this dispensation, not a ray should be afforded to chase away the dreary gloom which everywhere prevails, beyond its precincts, in regard to the state of man after death—if, in the glorious state under which it is generally believed that Christianity should at length appear on earth, no specific knowledge should even then be afforded respecting the nature of heaven and hell. It is, then, in strict conformity with the most reasonable expectations, that Swedenborg should have been enabled to clear up this matter also; and to reject the information communicated through him, because it was not communicated to the Apostles, would be just as reasonable, as to reject the knowledge imparted through the Apostles because it was not as plainly revealed through Moses and the prophets. But his writings on this subject form much the smallest of the four classes into which we have divided his works. His treatise "*On Heaven and Hell*," and "*On the Last Judgment*," are the only distinct and original works which properly belong to it; for that "*On the Earths in the Universe*" is a mere republication of the appendixes to some of the chapters of the "*Arcana Cælestia*," but many particulars which come under the same description are given in appendixes called "*Memorable Relations*,"* to the chapters of the "*Arcana Cælestia*," and the "*Apocalypse Revealed*," among his expository works, of the "*Conjugal Love*," among his metaphysical and moral works, and of the "*True Christian Religion*," among his doctrinal productions.

Those who may think the subjects of the above works interesting, but have not had any previous knowledge of the author, will naturally be desirous to possess some information respecting his station in life and personal character. This wish may be gratified by a perusal of the prefaces to those of his works which were first published in English; viz., the little work on the "*Intercourse between the Soul and the Body*,"† the treatise "*On Heaven and Hell*," and the "*True Christian Religion*,"‡ in which also, together with the prefaces to the "*Arcana Cælestia*," and to the "*Apocalypse Revealed*," are contained very satisfactory vindications of his leading sentiments.§

* For a description of the nature of these "*Memorable Relations*" see below.

† Translated by the Rev. Mr. Hartley, M. A., Rector of Winwick, Northamptonshire, who was personally acquainted with Swedenborg.

‡ Translated by the Rev. John Clowes, M. A., Rector of St. John's, Manchester.

§ Several works expressly devoted to the defence of his character and writings have also been published, the principal of which are, "*Letters to a Member of Parliament on the Character and Writings of Baron Swedenborg, in Refutation of the Calumnies of the Abbe Barruel*," by the late Rev. J. Clowes, M. A., Rector of St. John's, Manchester; "*Letters to Dr. Priestly, &c., being a Defence of the New Church, &c.*," by Rev. R. Hindmarsh; "*A Vindication of the Character and Writings of the Hon. Emanuel Swedenborg, against the Slanders and Misrepresentations of the Rev. J. G. Pike, &c.*," by the same; and "*An Appeal in Behalf of the Views and Doctrines of the New Church, &c.*," by the Rev. S. Noble. See also a very able work by the Rev. Augustus Clissold, M. A., formerly of Exeter College, Oxford, entitled, "*The Practical Nature of the Doctrines and alleged Revelations contained in the Writings of the Hon. E. Swedenborg, together with the Peculiar Motives to Christian Conduct they suggest, in a Letter to His Grace the Lord Archbishop of Dublin*."

The first "Document" which we shall adduce is of the very first authority, which gives a detailed view of his whole life and writings, including a list of those works by which he had gained a distinguished reputation as a philosopher, before, in the fifty-sixth year of his age, he received that particular illumination, which caused him, during the remaining twenty-nine years of his life, to employ his pen exclusively on spiritual subjects. The "Document" alluded to, is a discourse respecting the life and character of Emanuel Swedenborg, delivered in honor of his memory, before the Royal Academy of Sciences of Stockholm.

PART I.
TESTIMONY OF PERSONAL FRIENDS AND ACQUAINTANCES OF
SWEDENBORG.

I.
EULOGIUM

ON
EMANUEL SWEDENBORG.

Pronounced in the Great Hall of the House of Nobles, in the name of the Royal Academy of Sciences of Stockholm, October 7, 1772, by M. SAMUEL SANDEL, Counsellor of the Royal Board of Mines, Knight of the Polar Star, and Member of the said Academy.

TRANSLATED FROM THE SWEDISH.

GENTLEMEN,

Permit me to entertain you this day upon a subject, which is not of an abstracted or remote nature, but is intended to revive the agreeable remembrance of a man celebrated for his virtues and his knowledge, one of the oldest members of this Academy, and one whom we all knew and loved.

The sentiments of esteem and friendship with which we all regarded the late M. Emanuel Swedenborg, assure me of the pleasure with which you will listen to me while he is the subject of my discourse: happy should I be could I answer your expectations, and draw his eulogium in the manner it deserves! But if there are some countenances, of which, as the painters assure us, it is extremely difficult to give an exact likeness, how difficult then must it be to delineate that of a vast and sublime genius, who never knew either repose or fatigue; who, occupied with the sciences the most profound, was long engaged with researches into the secrets of nature, and who, in his latter years, applied all his efforts to unveil the greatest mysteries; who, to arrive at certain branches of knowledge, opened for himself a way of his own, without ever straying from sound morals and true piety; who, being endowed with a strength of faculties truly extraordinary, in the decline of his age, boldly elevated his thoughts still further and soared to the greatest heights to which the intellectual faculty can rise; and who, finally, has given occasion to form respecting him a multitude of opinions, differing as much from each other as do the minds of the different men by whom they are formed!

When the riches and beauties of nature shine with the greatest brilliancy before our eyes, then it is that we perceive most distinctly the shades which are inseparable from them. On the appearance of a new light, the man of mere curiosity sees nothing but marvels and miracles even in its illusions. The blockhead, on the other hand, turns all into ridicule: in his estimation, acute penetration is subtilty, deep thought is dreaming, abstract meditation is enthusiastic reverie, to quit the beaten track is to go astray, and the investigation of unknown truths is sheer madness. The wise man is not so precipitate; he does not despise a rich mineral, because it contains some heterogeneous substances which indicate its origin: he endeavors to discover the variations of the needle, not for the sake of exposing its defects, but that he may make the best use of this admirable guide: he values an inquiring eye, even when it ventures to direct a glance at the sun: he avoids excessive rigor, and takes care not to judge with harshness of an ardent and laborious zeal in the pursuit of truth: and none can find anything to censure in Swedenborg, unless it be that he allowed his genius this way to go too far.*

It is thus that, notwithstanding some passages a little difficult to explain, the fair picture of his life well merits examination.

The excellent Bishop of Skara, Dr. Jasper Swedberg, a clergyman full of zeal but free from bigotry, was still Chaplain of the first regiment of cavalry of the guard, when his first wife, Sarah Behm, daughter of Albert Behm, Assessor of the Board of Mines, brought him his second son, Emanuel Swedberg; who was born at Stockholm, the 29th of January, 1688.† He was named Swedenborg, when he was elevated to the rank of nobility,‡ together with his sisters, in 1719.

Nature and art form the ornaments of the earth: birth and education form those of the human race. A fruit-seed does not always produce a tree which yields as excellent fruit as that which produced it; which often is owing to the modifications effected in the tree by art, which occasion a difference in its products, but do not at all alter its nature. Experience supplies us with a great many similar instances in our own species. But it would be hazarding a paradox were we to attempt to determine, how far certain virtues are hereditary in families, or are introduced into them by education. Be this as it may, it cannot

* From this it appears that M. Sandel did not belong to the number of those who had studied and appreciated Swedenborg's theological writings; hence his testimony must be considered as so much the more impartial.—*Tafel*.

† According to a letter of Swedenborg's, written in Latin and printed at London in 1769, the year of his birth was 1689. But this is a mistake: for according to the note which he delivered in himself, to be inserted in the register of the Nobles, and which is in the hands of M. Stierman, Counsellor of the great Chancery, independently of other proof that might be given, Swedenborg was born in 1688. As to the place of his birth, the register has Upsal; but this ought to be Stockholm.—*Note of M. Sandel*.

‡ From the fact of his having been elevated to the rank of nobility, an honor customarily granted to the families of the bishops, it has been generally supposed that he had a title, whence that of Baron is usually given him. But in Sweden there are noble families to which no title belongs; and the male representative of families enjoys a seat in the House of Nobles, answering to our House of Lords, in the Diet or Parliament of the country. Thus the privileges attached to this rank, are, in the head of the family; as Swedenborg was at the time of his elevation to it, the same as belong to the lowest rank of nobility in England. In Sweden, exclusively of the princes of the blood, there are but three ranks of nobility; to the lowest of which no title is attached, but only certain privileges; to the second belongs the title of Baron; and to the third that of Count. Thus the rank of Count, in Sweden, is equivalent to our Duke, that of Baron to our Earl, and the head of an untitled family enjoys a rank equal to that of our Lord or Baron.—*Editors*.

be denied, that the advantage of having sprung from a respectable and virtuous family, inspires a man with confidence, when he is conscious that he does not disgrace his descent. In every condition, it is a real advantage to be born in a family, which has been, for long time, the abode of honor and virtue, and a nursery of citizens every way useful to the country. Such was that of Swedenborg.

In a family of credit and respectability among the miners of Stora Kopparberg,* Daniel Isaacson and his wife Anne Ballernesia, are distinguished as the parents of the first chiefs of the noble families of Shömström and of Swedenborg, as well as that of the Swedbergs. I remember to have seen a genealogical tree, in which were represented many of the Swedbergs incorporated and allied with other illustrious and celebrated families. But since our Swedenborg did not assist to extend the branches of this tree, I will dwell upon it no longer, and will endeavor to follow himself only.

In following him, the period of childhood and the exercises of that age cannot detain me long; for, in him, everything tended to maturity. A son of Bishop Swedberg could not fail to receive a good education according to the custom of the times, and such as was adapted to form his youth to virtue, to industry, to solid knowledge, and especially to those sciences which were to constitute his chief occupation. Times and manners change: but I am speaking of the youth of a Swedenborg. What need is there to expatiate further upon the well-bestowed cares which were employed on his education; upon his eagerness to profit by such an advantage, which few men, comparatively, enjoy, and which so many of those who enjoy it neglect; upon the acuteness of his talents, which made the acquisition of knowledge easy to him, and cherished his excellent inclinations; in short, upon his diligence and early maturity? What more striking proof of them could be given, than the favor of a great prince, who, possessing a penetrating judgment, knew how to discover merit and talents, to encourage them by his bounty, and to employ them to the best advantage?

Without any solicitation on his part, he was appointed by Charles XII. at the age of twenty-eight years [in 1716], and when he was yet but a student at the University, Assessor Extraordinary of his Board of Mines; and with leave to make his election between this office, and a Professorship in the Royal University of Upsal. It is not upon an effeminate young man, destitute of talents, that an enlightened Monarch confers such employments. Swedberg was already known, both within the kingdom and abroad, for his learning and his great qualities.

Among the number of his successful, though not always acknowledged youthful essays, is to be reckoned an Academical Dissertation, which he published at Upsal, in 1709.†

* The great copper-mountain, near the town of Fahlun, in the Province of Dale-Karlen, the principal copper-mines in Sweden.

† The subject of this dissertation was, *Annæi Senecæ et Publii Syri Mimi, forsân et aliorum, Selectæ Sententiæ, cum Annotationibus Erasmi et Græcâ Versione Scaligeri, Notis Illustratæ*. Swedenborg prefixed to this edition a dedication to his father a brief introduction, and accompanied it with notes. Immediately following the Dedication are some Greek verses addressed to Swedenborg himself, with the following inscription:—*Ad præcellentis ingenii Juvenem Emanuelem Swedbergium generis claritudine ac eruditionis gloria maxime conspicuum, cum in Mimos Publii Syri publica dissertatione commentaretur; with the inscription, Πρὸς Παιδὸς.*

A collection of Latin verses, which he had composed in 1710, and the following years, and which he published at Skara, under the title of "*Ludus Heliconius, sive Carmina Miscellanea, quæ variis in locis cecinit Em. Swedberg,*" displayed an uncommon liveliness of talent, and evinced how well he had employed the studies of his youth. How proud would many be, had they been able to give, at such an age, such proofs of genius!

But poetry did not constitute his chief employment. The Essays and Remarks on questions in Mathematics and Physics, which he printed at Stockholm, in six parts, in the Swedish language (the fifth part being also published in Latin), under the title of *Dædalus Hyperboreus*, and which were commenced in 1716, evinced his taste for those sciences. May it not be said, that these productions of a young author gave reason to expect from him others which should bear the stamp of a Dædalus?

But let us not estimate the strength of his genius merely by the productions of his youth which had yet appeared. It is not by the press alone that we can always judge of an author's learning. An indifferent work is often adorned with a pompous title: and the best authors are they who take sufficient time to furnish their minds with knowledge and with solid principles. These attainments Swedberg first sought in the University of Upsal; afterwards, during four successive years, in those of England, Holland, France, and Germany.

But we have to follow him in longer and more numerous travels, in diversified occupations and undertakings, and through routes often attended with difficulty. And in order that no reserve or apprehension may afterwards invade us, and make us hesitate at accompanying him any farther, as often happens when we have not had time to make ourselves sufficiently acquainted with a travelling companion beforehand, represent to yourselves in Swedenborg the happy union of a strong memory, a quick conception, and a sound judgment; represent to yourselves these excellent qualities united to an ardent desire and encouraging hope of acquiring the most profound attainments in Philosophy, in all the branches of Mathematics, in Natural History, in Mechanics, in Anatomy, and even in Theology: let us not forget his skill in the Oriental and European languages: let us recollect the force of habit, acting in him in concert with the use of reason, especially in respect to the order in which he arranged his thoughts; without a regard to which, when they are too much occupied upon abstruse meditations, they are apt to give themselves up, without distinction of objects, to the fire of a too lively imagination: add to all this an excellent heart, as proved and formed by the rules which he had prescribed for his conduct, and which I have found noted down in several of his manuscripts, which are these:—1. Often to read and meditate on the Word of God. 2. To submit everything to the will of Divine Providence. 3. To observe in everything a propriety of behavior, and always to keep the conscience clear. 4. To discharge with fidelity the functions of his employments and the duties of his office, and to render himself in all things useful to society. Such were the characteristic traits of Swedenborg's mind: and whoever thinks there is the least exaggeration in the delineation of them, must, in some shape or other, be the victim of prejudice. Let such consider more closely what I have already said, and what I have still further to say.

Let us now hasten to receive him on his return home from his first travels,

when we shall find him occupied with Mathematics and Mechanics. His attainments in these sciences soon procured him an acquaintance, and an intimate connexion during many years, with the Archimedes of Sweden, Christopher Polhammar, then Assessor and afterwards Counsellor of the Chamber of Commerce, and Commander of the Order of the Polar Star, and who was known afterwards under the name of Polheim. By this connexion he not only acquired great attainments in the science of Mechanics, but obtained the further advantage of partaking of the very particular confidence with which Polhammar was honored by his late Majesty, Charles XII., and which was afterwards equally shared by them both. The diploma appointing him to his office of Assessor, given at Sunden, the 19th of December, 1716, states, that the king had a particular regard to the knowledge possessed by Swedberg in the science of Mechanics, and that his pleasure was, that he should accompany and assist Polhammar, in constructing his various mechanical works. This diploma, together with all that is related by Dr. Nordberg, in his History of Charles XII., of the conversations that this monarch often had with these two great men, on Mechanics and other parts of Mathematics, evinces how much he esteemed these two geniuses, who seemed formed to assist each other, and destined to labor together. He often made use of their knowledge and talents; which in both of them, especially on the subject of Mechanics, were accompanied with the gift of the most happy invention.

This is not the place to speak of the great undertakings of Polheim: otherwise I should mention the famous dyke of Lyckeby, the locks of Trolhatta, the basin of Carlsrona, and other works executed by him.

Of such works, Swedenborg, for his part executed one of the greatest importance, during the siege of Frederickshall, in 1718. He contrived to transport over valleys and mountains, by the help of machines of his own invention, two galleys, five large boats, and a sloop, from Stromstadt to Iderfjol, which divides Sweden from Norway towards the south; that is to say, the distance of two miles and a half.* By this operation, the king found himself in a situation to carry on his plans; for under the cover of these galleys and boats, he transported on pontoons his heavy artillery, which it would have been impossible to have conveyed by land, under the very walls of Frederickshall. It is thus that the sciences and arts, judiciously applied, become universally useful, and effect objects, which, without their aid, no human power could accomplish.

But Mechanics alone did not occupy all his time. In 1717 and 1718 he published the continuation of his *Dedalus Hyperboreus*. In the latter year he printed an *Introduction to Algebra*, under the title of *Regel-Konsten*; in 1719, a *Proposal for fixing the value of the Coin, and determining the Measures, of Sweden, so as to suppress Fractions, and facilitate Calculations*: and in the same year, a treatise on the *position of the Earth and the Planets*; with another on the *Height of the Tides, and the greater Flux and Reflux of the Sea in former ages*; with *Proofs furnished by various appearances in Sweden*. He had begun, at the same time, several other works; of which we shall soon learn the particulars by advice from abroad.

He had not yet taken possession of his office of Assessor of the Royal Board of Mines; because he was unwilling to exercise the functions of it before he

* Equal to about fourteen English miles.

had acquired a perfect knowledge of Metallurgy: thus he is by no means to be ranked in the number of those, who, without capacity, solicit places, and have not the knowledge requisite for filling them. He had obtained this office without soliciting it. He was already well skilled in certain sciences, which alone would render him very useful in his situation: it was even very easy for him to acquire the knowledge in which, for this office, he might be deficient, since Mathematics and Physics, which he had hitherto made his principal studies, are the basis of the science of mines. But he could not be satisfied with theory alone without practice: nor was he any better satisfied with the experience which may be acquired in a chemical laboratory, nor with an acquaintance with the mines of Sweden only, and with the buildings, machines, and processes used in working them. He therefore, in 1721, undertook a second journey to foreign countries, to examine their mines and smelting-works, particularly those of Saxony and the Hartz. But we ought not to say that he went to examine their mines only: for of all that could fix the attention of a traveller, there was nothing that escaped him.

During his stay in the country of Brunswick, the reigning sovereign, Duke Lewis Rodolph, gave him full liberty to travel in his dominions, and, at his departure, made him a present of his medallion in gold and of another in silver. In this journey he acquired new stores of knowledge, and enriched science with the following new works:—

1. *Prodromus Principiorum Rerum Naturalium, sive Novorum Tentaminum, Chemicam et Physicam Experimentalem Geometricè Explicandi.*
2. *Nova Observata et Inventa circa Ferrum et Ignem, præcipue circa Naturam Ignis Elementarem: una cum Nova Camini Inventione.*

3. *Methodus Nova Inveniendi Longitudinis Locorum Terra Marique, Ope Lunæ.**
To this work are appended—

4. *Modus Construendi Receptacula Navalia.*
5. *Nova Constructio Aggeris Aquatici.*
6. *Modus Mechanice Explorandi Virtutes Navigiorum.*

These works were all printed at Amsterdam in 1721.

7. *Miscellanea Observata circa Res Naturales; præsertim Mineralia, Ignem, et Montium Strata.*

Three parts of which were printed at Leipsic, and the fourth at Hamburg, in 1722.†

If we except Linnæus, who ever knew how to profit so well by a journey of

* These three works have gone through three editions.

† We subjoin a translation of the titles of the above works:—

1. *A Prodromus [or Sketch and Specimen] of a work on the Principles of Natural Things, or New Attempts at explaining the Phenomena of Chemistry and Physics on Geometrical Principles.*
2. *New Observations and Discoveries respecting Iron and Fire, especially respecting the Elementary Nature of Fire. With a new mode of constructing Chimneys.*
3. *A new Method of finding the Longitude of Places either on Land or at Sea, by Lunar Observations.*
4. *A Mode for constructing Dry Docks for Shipping, in Harbors where there are no Tides.*
5. *A new Mode of constructing Dykes to exclude Inundations of the Sea or of Rivers.*
6. *A Mode of ascertaining, by Mechanical means, the qualities of Vessels of different Constructions.*
7. *Miscellaneous Observations on Natural Things, particularly on Minerals, Fire, and the Strata of Mountains.*

so short duration? For in 1722, after an absence of a year and a half, he rejoined his country by his return.

In the years succeeding he divided his time and his occupations between the business of the Royal Board of Mines and his studies, till 1733, when he finished his great work entitled *Opera Philosophica et Mineralia*.* It was published in 1734 at Dresden and Leipsic; and while it was printing he visited the mines of Austria and Hungary—a journey which lasted a year. This work is in three volumes, in folio. The title of the first volume is, *Principia Rerum Naturalium; sive Novorum Tentaminum Phenomena Mundi Elementaris Philosophice Explicandi*; that of the second, *Regnum Subterraneum sive Minerale de Ferro*; and that of the third, *Regnum Subterraneum sive Minerale de Cupro et Orichalco*.† These volumes, being solid and learned compositions, ornamented with plates to assist the reader to understand the descriptions, &c. in the text, could not but add to the favorable opinion that the learned of foreign countries had already conceived of our Swedenborg.

The Consistory of the University, and the Academy of Sciences, of Upsal, did themselves the honor of being the first to acknowledge the merit of their illustrious countryman, and to show him marks of their esteem. The Consistory, in 1724, had invited him to accept the situation of Professor of the Pure Mathematics, vacant by the death of Nils Celsius; and this, because, as they expressed themselves, his acceptance of the office would be to the advantage of the students and the ornament of the University. But he declined the honor. The Academy of Sciences admitted him into the number of its members in 1729.

But the learned abroad now hastened to give him marks of their consideration. The Academy of Sciences of St. Petersburg appointed him a Corresponding Member, by a diploma dated Dec. 17th, 1734. Christian Wolff, and other foreign literati, were eager to establish with him a literary correspondence, and consulted him on many intricate subjects. The Editors of the *Acta Eruditorum* of Leipsic, which gives an account of the works of men of science and literature, found in those of Swedenborg a rich harvest with which to ornament their collection. Nor has time yet deprived his *Opera Philosophica et Mineralia* of any of their value. The authors of the magnificent *Description des Arts et Metiers*, now publishing at Paris, have thought so highly of the second part, which treats of iron and steel, that they have translated it, and inserted it entire in their collection.‡

* *Philosophical and Mineral Works.*

† 1. *The Principles of Natural Things; or of New Attempts at a Philosophical Explanation of the Phenomena of the Elementary World.*

2. *The Subterraneous or Mineral Kingdom in regard to Iron.*

3. *The Subterraneous or Mineral Kingdom in regard to Copper and Brass.*

‡ The value of this work of our author's did not fail, also, to obtain notice in England. In the translation of Cramer's *Elements of the Art of Assaying Metals*, by Dr. Cromwell Mortimer, Secretary to the Royal Society, it is mentioned by the translator in the following terms: "For the sake of such as understand Latin, we must not pass by that magnificent and laborious work of Emanuel Swedenborgius, entitled, *Principia Rerum Naturalium*, &c. Dresdæ et Lipsiæ, 1734, in three tomes, in folio: in the second and third tomes of which he has given the best accounts, not only of the methods and newest improvements in metallic works in all places beyond the seas, but also of those in England and our colonies in America, with draughts of the furnaces and instruments employed. It is to be wished we had extracts of this work in English." P. 13, 2nd Ed. Lond. 1764.—*Editors.*

This Royal Academy, on its first establishment, could not fail to associate among its members a man, who already held so distinguished a rank among the members of other learned societies.

I have hitherto only spoken of one part of the works of Swedenborg: and as those which follow are of a quite different nature, it becomes necessary that we should yet dwell a little longer on these first. They are so many incontestible proofs of a universal erudition, which attached itself in preference to objects which require deep reflection and profound knowledge. None can reproach him with having wished to shine in borrowed plumes, passing off as his own the labors of others, dressed out in a new form and decorated with some new turns of expression. It must be acknowledged, on the contrary, that without ever taking up the ideas of others, he always followed his own, and often makes remarks and applications which are not to be found in any preceding author. Nor was he at all times of the same class as the generality of universal geniuses, who, for the most part, are content with merely skimming over the surfaces of things. He applied the whole force of his mind to penetrate into the most hidden things, to connect together the scattered links of the great chain of universal being, and to trace up everything, in an order agreeable to its nature, to the great First Cause. Neither did he proceed in the manner of certain Natural Philosophers and Mathematicians, who, dazzled by the light which they have been in search of and have found, would, were it possible, eclipse and extinguish, to the eyes of the world, the Only True and Great Light. He, in the course of his meditations on the universe and on creation, continually found new occasions for rising in love and adoration towards the Author of Nature.

But let us suppose ourselves engaged in examining a grand machine, in the construction of which we had no concern: we see nothing of it but its results; yet from its effects, with which even we are but imperfectly acquainted, we wish to judge of the whole. It will hence naturally happen, that every one will adopt such principles of explanation as appear to him most certain, and will endeavor thence to advance, step by step. It is thus that have proceeded our most distinguished scholars in theoretical philosophy. Happy are they, who, in their investigations of the most sublime subjects, have been the least unintelligible! If, with the most profound knowledge, and with the greatest strength of intellect, they have not been able to avoid illusions and to attain the end proposed, they at least have struck out new paths for the exercise of our intellectual faculties; one idea leads to another; and thus they have opened the way to discoveries of greater certainty. Even the searchers for the philosophers' stone, if, after all their labors, they have not succeeded in making gold, have at least enriched chemistry with many valuable discoveries.

I think I shall not be mistaken if I assert, that Swedenborg, from the time when he first began to think for himself, was animated by a secret fire, an ardent desire to attain to the discovery of the most abstract things; and that he thenceforward thought that he had obtained a glimpse of the means of arriving at his end. I think I am justified in this supposition, on a comparison of his last works with his first, though they treat of very different subjects.

He contemplated the great edifice of the universe in general. He afterwards examined such of its parts as came within the limits of our knowledge. He saw that the whole is arranged in a uniform order and governed by certain laws.

He took particular notice, in this immense machine, of everything that can be explained on mathematical principles. He doubted not that the Supreme Creator had arranged the whole, even to the most imperceptible parts, in the most entire harmony and the most complete mutual agreement: and this agreement, as a mathematical philosopher, he endeavored to develope, by drawing conclusions from the smallest parts to the greatest, from that which is visible before our eyes to that which is scarcely discoverable even by the aid of optical glasses. He thus formed to himself a system founded upon a certain species of mechanism, and supported by reasoning—a system, the arrangement of which is so solid, and the composition so serious, that it claims and merits all the attention of the learned: as for others, they may do better not to meddle with it. According to this system, he explains all that the most certain facts and the soundest reasoning can offer to our meditations. If we dare not adopt the whole, there are at least many excellent things in it which we may apply to our use. But he went further: he wished to combine this system with religion; and to this object he almost entirely devoted himself from the time of the publication of his *Opera Philosophica et Mineralia*.

He passed the greater part of his latter years in foreign countries, to which, after the year 1736, he made eight different journeys; either to England, or Holland, or France, or Italy. He commenced with the latter countries: his travels in which lasted till 1740. His principal object in these journeys was the printing of his new works.

I cannot help admiring the great fertility of his pen; for besides the numerous productions, and especially the great work, of which we have spoken already, he was the author of the following:—

1. *Prodromus Philosophiæ Ratiocinantis de Infinito, de Causa Finali Creationis, et de Mechanismo Operationis Animæ et Corporis*. Printed at Dresden, in 1734.
2. *Œconomia Regni Animalis*. Printed at Amsterdam, in two parts; the first in 1740, and the second in 1741.
3. *Regnum Animale*. In three parts; two of which were printed at the Hague, in 1744, and the third at London, in 1745.
4. *De Cultu et Amore Dei*. In two parts, London, 1745.*

* The following would be the title of these four works in English:—

1. *A Prodromus to a proposed work, to be called, Philosophy reasoning on the Infinite, on the Final Cause of Creation, and on the Mechanism of the Operation of the Soul and Body*. The work itself was never published under that title; but those which follow treat of the proposed subjects.
2. *The Economy of the Animal Kingdom*.
3. *The Animal Kingdom*.
4. *On the Worship and Love of God*.

Though M. Sandel has numbered the above with the author's theological writings, they do not in reality, belong to that class, though the subjects of some of them are closely connected with theology. The philosophical views they develope are mostly in harmony with those of his theological works; and their theological sentiments also are seldom at variance with those of the latter, though they occasionally evince the absence of that superior illumination which he afterwards enjoyed. His particular illumination is stated to have commenced in 1743; if it did, the two latter of the above works were printed, and, most probably, were written, afterwards: but as their whole style and character differ widely from those of his theological works, there seems some reason to doubt whether the date of his specific illumination should not, instead of 1743, be 1745. Whilst, also, all his theological works abound with references to each other, they do not contain a single reference to the above or to any other of his publications, except once in the *Index to the Arcana Cælestia*, where, under the word *Cause*, there is a reference

1. *Arcana Cælestia*. In eight volumes, London, 1749 to 1756.
2. *De Ultimo Judicio et Babytonia Destructa*.
3. *De Cælo et Inferno*.
4. *De Equo albo de quo in Apocalypsi*.
5. *De Telluribus in Mundo nostro Solari, seu Planetis, et de Telluribus in Cælo Astrifero*.
6. *De Nova Hierosolyma et ejus Doctrina Cælesti*.

These six works were all printed at London in 1758.

7. *Doctrina Novæ Hierosolymæ de Domino*.
8. *Doctrina Novæ Hierosolymæ de Scriptura Sacra*.
9. *Doctrina Vitæ pro Nova Hierosolyma*.
10. *Doctrina Novæ Hierosolymæ de Fide*.
11. *Continuatio de Ultimo Judicio, et de Mundo Spirituali*.
12. *Sapientia Angelica de Divino Amore et de Divina Sapientia*.

These six works were all printed at Amsterdam in 1763.

13. *Sapientia Angelica de Divina Providentia*. Amsterdam, 1764.
14. *Apocalypsis Revelata*. Amsterdam, 1766.
15. *Delitæ Sapientiæ de Amore Conjugiali; et Voluptates Insaniæ de Amore Scortatorio*. Amsterdam, 1768.
16. *De Commercio Animæ et Corporis*. London, 1769.
17. *Summaria Expositio Doctrinæ Novæ Ecclesiæ*. Amsterdam, 1769.
18. *Vera Christiana Religio*. Amsterdam, 1771.*

The titles of these works announce matters of great importance; and though the subjects of them are different, they are all founded on Anatomy, on Physics, on Philosophy, on explications of Holy Scripture, on certain revelations and visions; and they all conduct us, according to his manner of treating them, to serious meditations respecting the Supreme Being, the soul; things invisible and spiritual, and the life hereafter. We thus now find soaring above the clouds, the same man whom we have just been following in the mines, in furnaces and

to the *Worship and Love of God*: but this single exception only seems to prove, that, while that work in general was not written under the same illumination as the author afterwards enjoyed, what it contains, upon the subject referred to, is fully in agreement therewith. On account of this decided distinction of class between the above four works of Swedenborg and the strictly theological writings which follow, we have not numbered them all in one series, as in the original, but have commenced a new series of numbers with the latter.—*Editors*.

* In addition to the above, the following works, found among his manuscripts after his decease, have since been published at London and Tubingen:—

19. *Coronis seu Appendix ad Veram Christianam Religionem*. 1780.
20. *Summaria Expositio Sensus Interni Librorum Prophetiarum Verbi Veteris Testamenti, necnon et Psalmorum Davidis*. 1784.
21. *Apocalypsis Explicata secundum Sensem Spiritualem*. Four volumes, 1785, 1786, 1788, and 1789.
22. *Index Rerum in Apocalypsi Revelata*. 1813.
23. *Index Verborum, Nominum, et Rerum, in Arcanis Cælestibus*. 1815.
24. *Adversaria in Libros Levitici, Numerorum et Deuteronomii*. 1841.

There was also printed in 1784, a small posthumous work, or rather fragment, entitled, *Clavis Hieroglyphica Arcanorum Naturalium et Spiritualium, per viam Representationum et Correspondentiarum*. But this does not properly belong to the class of his theological works, having evidently been written before he received his particular illumination, and apparently about the same time as his *Œconomia Regni Animalis et Regnum Animale*; in the former of which works the first sketch of the system is offered, and in the latter of which it is occasionally adverted to.

workshops: and we find him everywhere equally diligent, zealous, and fertile in emblematical illustrations.

The application which the composition of these latter works required, not permitting him to continue to discharge the functions of his office as Assessor of the Board of Mines, he, in 1747, asked and obtained his Majesty's permission to retire from it: who also granted the two requests which he added to his petition; the first of which was, that he might enjoy, during life, by way of pension, the *half* of the salary attached to his office; and the second, that this favor might be granted him without *any* addition of rank or title; though these are things which by the generality are not deprecated but eagerly sought after, and equally regarded with the acquisition of riches.*

These last works of Swedenborg's, as far as I have been able to judge of them from a slight inspection, confirm the idea I had previously formed of his system. He explains in them, according to the laws of the system that he had adopted, both things visible and invisible: from the former, he draws conclusions† re-

* We have here, indeed, a rare instance of that moderation and contentedness of mind by which Swedenborg was so eminently distinguished, and which was so truly in accord with his spiritual character. In the English version of this Eulogium heretofore published, he is made to desire that the favor he requested might be granted without *derogation* either of title or rank: but this is a strange oversight indeed of the translator; for both the French copies—that of Perneti, from which the former English version was made, as well as that which we have chiefly followed—here agree in the sense which is given above; both state that he requested that the favor might be granted him "*sans amélioration de rang ni de titre.*" Swedenborg had now held an office in the government thirty-one years: and no doubt it is customary in that country, as in this, to reward a faithful public servant, on his retirement, with a pension proportioned to the length and value of his services, and to raise him to a higher degree of rank or title. It is elsewhere stated, that such an offer was actually made to Swedenborg on this occasion: it was proposed to raise him from the first rank of nobility to the second, and thus to confer on him the title of Baron; and, most probably, this would have been accompanied with an addition to his former income, to enable him to support his new dignity in a suitable manner: but he, as a man for whom neither wealth nor power had any attractions, declined the title altogether, and requested that only half of his former income—just as much as was sufficient to keep him from want, and to enable him to publish the works on which he was engaged—might be continued to him. By the way, this transaction alone is sufficient to evince how totally unfounded is the report which has been propagated by his enemies in this country, that, a little before this time, he went mad. If such was, in reality, his unfortunate situation, it would be sufficiently extraordinary that he should still be permitted, in his own country, to assist, as usual, in the deliberations of the House of Nobles: but that it should be proposed, at such a time, to raise him to a higher rank of nobility, and thus to add to his influence, would have been extraordinary indeed. To think of such a thing, the king of Sweden must have been mad himself.—*Editors.*

† This and the following statement of M. de Sandel is extremely superficial; but a better judgment could not be expected from him, since, as he himself states, he had not studied and examined the theological writings of his venerable countryman. As, however, M. Sandel has given Swedenborg credit for the greatest sincerity and veracity, which he exhibits as the prominent features of his character, we cannot explain what Swedenborg has written on the spiritual world according to the principle stated by Sandel "*as conclusions drawn from things visible respecting things invisible.*" For Swedenborg did not publish what he has written respecting the spiritual world as *things concluded* from what is visible, or the natural world, respecting what is invisible, or the spiritual world, but he published them as "*matters of fact from what he heard and saw in the spiritual world.*" This he has declared in the titles of several of his works. His assertion was, that the Lord had mercifully opened the sight of his spirit, so that he could, in a state of perfect wakefulness, associate with spirits and angels, and thus, from experience, he became acquainted with the nature of the spiritual world, its relation to the natural world, and the state of men after death. Every man, he states, has, in his material body, a spiritual body, for "*there is a natural body, and there is a spiritual body;*" (1 Cor. xv.) the organs of which are the only ground of all sensations, since the

specting the latter: he represents to himself, in conformity with the world in which we live, another and entirely spiritual world, in which, as in this, he admits of degrees of perfection, an increase without end in the faculties of the inhabitants, a similarity and agreement of tastes and occupations, of conveniences and inconveniences, of pleasures and of pains. Strongly impressed with these ideas, he endeavored, in examining the Holy Scriptures, to combine them with his philosophical principles. Nevertheless, in describing spiritual things he has not been able to avoid the ideas inseparable from material existence. He tells us, however, that the whole is to be understood in a spiritual manner. This is a judicious caution: but is there not reason to apprehend, that when we trust too much to the imagination, we are in danger of falling into error? I am led to believe that Bishop Swedberg, otherwise a highly respectable and learned man, was a little inclined this way. Several of his works seem to indicate it: at least, we may conjecture from them that he had a tendency to behold, in certain events, a species of prophetic indications. It is true that, in an ecclesiastic, the defect of believing too much is preferable to that of believing too little. But it seems to indicate, that the case might be the same with his learned son; who had, so to speak, inherited from his father that spirit of curiosity, with which he entered on the investigation of the objects which strike the senses, and of those which are beyond their sphere, and are even beyond the limits prescribed to the human understanding.

I have probably dwelt too long on Swedenborg's theological works: these are not matters to be discussed in an Academy of Sciences. Suffice it then to say, that his merit and excellent qualities shine with brilliancy, even where we are endeavoring to discover in him the weakness inseparable from human nature. I do not come here to defend errors or unintelligible principles: but I will venture to assert—and I reckon, gentlemen, on meeting your approbation in the assertion—that where others would have discovered a deficiency of intelligence and a confusion of ideas, Swedenborg has displayed an astonishing assemblage of knowledge; which he has arranged, according to his system, in such order,

material body in itself has no sensation, but is only the instrument by which the spirit, that is, the man himself, has communication with the material world. In the spiritual world the spiritual body sees, hears, feels, &c., in short, is in the perfect enjoyment of all the senses in a far more exquisite degree than in the material body. These spiritual organs can, when it pleases the Lord, be opened before death, and man then can come into communication with spirits and angels and see the objects of the spiritual world, all of which, as being from the sun of the spiritual world, are *not material*, but *substantial*. Thus, the spiritual sight of the prophets and apostles was opened when they saw, in vision, the things they describe, as Zechariah, Ezekiel, Daniel, &c., and especially John in the Apocalypse; all the objects they saw were not material but spiritual, for there are *spiritual substances* as well as *material*; but spiritual objects are not, like material objects, subject to mechanical and chemical laws, nor to the conditions of time and space, but they are subject to pure spiritual laws, and precisely correspond to the states of the spiritual inhabitants, and thus represent the state of their affections and thoughts, of their real life, whether good or evil. What, therefore, Swedenborg describes as *facts* concerning the spiritual world and the states of departed spirits must not be considered, according to M. Sandel's supposition, as conclusions drawn from visible, or material things respecting invisible or spiritual things, but as *realities* perceived in spiritual light by his spiritual senses, and communicated to the world to promote the wisdom, happiness, and salvation of mankind. The things, which Swedenborg describes as facts and realities, which he heard and saw in the spiritual world, will be seen attested and proved by the examination and testimony of the celebrated German philosopher, Kant, and others equally worthy of credit, which will be adduced farther on.—*Tafel*.

that the elements themselves would have striven in vain to turn him out of his course. If his desire of knowledge went too far, it at least evinces in him an ardent desire to obtain information himself and to convey it to others: for you never find in him any mark of pride or conceit, of rashness, or of intention to deceive. If, nevertheless, he is not to be numbered among the doctors of the church, he at least holds an honorable rank among sublime moralists, and deserves to be instanced as a pattern of virtue and of respect for his Creator.

Never did he allow himself to have recourse to dissimulation; and since, following his example, I also ought to speak with sincerity, I will state in what respect I conceive he has erred. I think of a man who has been engaged all his life in preparing a universal solvent—a menstruum capable of dissolving all the productions of nature and of art—without ever considering, that, when he had succeeded in making it, no vessel whatever could be capable of containing it. Swedenborg was not satisfied with the usual attainments of the learned: he wished to pass the barriers which are opposed to man's acquirements by the imperfection of his state, especially while the soul is tied to its frail partner, the body. But it would be unjust to blame him for this defect, without more severely condemning those whose duty it is to know much, and who yet know nothing. And still it would be inequitable to wish to depreciate a man endowed with so many other fine qualities.

He was the sincere friend of mankind; and in his examination of the character of others, he was particularly desirous to discover in them this virtue, which he regarded as an infallible proof of the presence of many more. He was cheerful and agreeable in society. By way of relaxation from his important labors, he sought and frequented the company of persons of information, by whom he was always well received. He knew how to check opportunely, and with great address, that species of wit which would indulge itself at the expense of serious things. As a public functionary, he was upright and just: while he discharged his duties with great exactness, he neglected nothing but his own advancement. Having been called, without solicitation on his part, to a distinguished post, he never sought any further promotion. When his private occupations began to encroach upon the time required for the functions of his office, he resigned it, and remained content with the title which he had borne while exercising it for one-and-thirty years.

He was a worthy member of this Royal Academy; and though before his admission into it he had been engaged with subjects different from those which it cultivates, he was unwilling to be an unuseful associate. He enriched our Memoirs with an article on *Inlaid Work in Marble, for Tables, and for other Ornaments*.

As a member of the Equestrian Order of the House of Nobles he took his seat in several of the Diets of the Realm; in which his conduct was such as to secure him both from the reproaches of his own conscience and from those of others.* He lived under the reigns of many of our sovereigns, and enjoyed the

* In a letter of Count Hopken's, who had been for many years Prime Minister of Sweden, published in the *New Jerusalem Magazine*, printed in 1790, that nobleman states, that the most solid and best written memorials on the state of the finances, presented at the Diet of 1761, were drawn up by Swedenborg; in one of which he refuted a quarto volume on the subject, citing from it the corresponding passages, in the compass of a single sheet. This letter is adduced below.—*Editors*.

particular favor and kindness of them all; an advantage which virtue and science will ever enjoy under an enlightened government: and what people is more happy in this respect than are we?

Swedenborg (and this I mention without intending to make a merit of it,) was never married. This was not however owing to any indifference towards the sex: for he esteemed the company of a fine and intelligent woman as one of the most agreeable of pleasures: but his profound studies rendered expedient for him the quiet of a single life. It may be truly said, that he was solitary, but never sad.

He always enjoyed most excellent health, having scarcely ever experienced the slightest indisposition.* Content within himself, and with his situation, his life was, in all respects, one of the happiest that ever fell to the lot of man, till the very moment of its close. During his last residence in London, on the 24th of December, last year, he had an attack of apoplexy; and, nature demanding her rights, he died on the 29th of March in the present year [1772], in the eighty-fifth year of his age; satisfied with his sojourn on earth, and delighted with the prospect of his heavenly metamorphosis.

May this Royal Academy retain as long, a great number of such distinguished and useful members!

Thus the Chevalier closes his oration; on which it is needless to add any remarks to those which we have offered above in our introductory observations. It evinces, beyond all possibility of contradiction, that Swedenborg was distinguished by all the virtues, abilities, and attainments, that can shed a lustre on the character of man; and that, notwithstanding his theological writings must have caused him, with many, to be regarded with suspicion, he retained among his countrymen the respect of those who knew him best—of men distinguished both by rank and learning—till the last. It evinces, in short, that his whole character and conduct were in the fullest accord with the statements of his writings;—that if the statements of his writings are true, his character and conduct were such as to authenticate and sustain them. His writings thus come to the reader with every possible claim to attention; it is from the investigation of *them* that he must finally form his conclusions.

II.

SWEDENBORG'S ACCOUNT OF HIMSELF,

IN A LETTER TO HIS FRIEND,

THE REV. THOMAS HARTLEY, M. A.,

RECTOR OF WINWICK, IN NORTHAMPTONSHIRE.

The next account we shall adduce in regard to Swedenborg, is that which he gives of himself in a letter to his friend, the Rev. T. Hartley, M. A., Rector of Winwick, in Northamptonshire, who, having met with some of Swedenborg's works, sought an ac-

* How inconsistent is this with the story which has been invented and propagated in this country, that he was once attacked with a most violent fever, attended with delirium, from the effects of which he never recovered! In Sweden, where his personal history must have been best known, nothing, it seems, of the kind was ever heard of.—
Editors.

quaintance with their author, and was admitted by him to his intimate friendship. Mr. Hartley has left his testimony respecting him, which we shall adduce below. The following letter was written by Swedenborg to Mr. Hartley, in reply to one which that gentleman had sent him, requesting that he would leave, in his hands, some account of himself, of his family and connexions:—

“MY DEAR FRIEND,

“I take pleasure in the friendship you express for me in your letter, and return you sincere thanks for the same: but as to the praises which you bestow upon me, I only receive them as tokens of your love of the truths contained in my writings, and so refer them to the Lord our Saviour, from whom is all truth, because he is **THE TRUTH** (John xiv. 6). It is the concluding part of your letter that chiefly engages my attention, where you say as follows: ‘As after your departure from England disputes may arise on the subject of your writings, and so give occasion of defending their author against such false reports and aspersions as they who are no friends to truth may invent to the prejudice of his character, may it not be of use, in order to refute any calumnies of that kind, that you leave in my hands some short account of yourself; as concerning, for example, your degrees in the university, the offices you have borne, your family and connexions, the honors which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked; that so any ill-grounded prejudice may be obviated or removed? For where the honor and interest of truth are concerned, it certainly behoves us to employ all lawful means in its defence and support.’ After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life:—

“I was born at Stockholm, in the year 1689,† Jan. 29th. My father’s name was Jesper Swedberg; who was bishop of West-Gothland, and a man of celebrity in his time. He was also elected a member of the [English] Society for the Propagation of the Gospel in Foreign Parts; for he had been appointed by King Charles XII., as bishop over the Swedish churches in Pennsylvania and London. In the year 1710 I began my travels; first going to England, and thence to Holland, France and Germany; whence I returned home in 1714. In the year 1716, and afterwards, I had many conversations with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favor, and in that year appointed me to the office of Assessor of the Metallic College; in which I continued till the year 1747, when I resigned it; but I still retain the salary annexed to it, as an appointment for life. My sole view in this resignation was, that I might be more at liberty to devote myself to that new function to which the Lord hath called me. On my resigning my office, a higher degree of rank was offered me: but this I utterly declined, lest it should be the occasion of inspiring me with pride. In 1719, I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg*: from which time I have taken my seat with the Nobles of the Equestrian Order in the Triennial Assemblies of the States of the Realm. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm: but I

* The original Latin may be seen in a former periodical publication called the *Aurora*, vol. ii. p. 224.

† It has been ascertained that this should be 1698. See above p. 24.

have never sought admission into any other literary Society, as I belong to an angelic society, wherein things relating to heaven and the soul are the only subjects of discourse and entertainment; whereas the things which occupy the attention of our literary societies are such as relate to the world and the body. In the year 1734, I published, at Leipsic, the *Regnum Minerale*, in three vols. folio; and in 1738, I took a journey into Italy, and staid a year at Venice and Rome.

"With respect to my family-connexions, I had four sisters. One of them was married to Eric Benzelius, afterwards promoted to the Archbishoprick of Upsal: and thus I became related to the two succeeding Archbishops of that See, both named Benzelius, and younger brothers of the former. My second sister was married to Lars Benzelstierna, who was promoted to a provincial government. But all these are dead: however, two bishops who are related to me are still living: one of them, named Filenius, is Bishop of East-Gothland, and now officiates as President of the Ecclesiastical Order in the Diet at Stockholm, in the room of the Archbishop, who is infirm; he married my sister's daughter: the other, named Benzelstierna, is Bishop of Westermania and Dalecarlia; he is the son of my second sister. Not to mention others of my relations who enjoy stations of dignity. I live, besides, on terms of familiarity and friendship with all the bishops of my country, who are ten in number; as also with the sixteen senators, and the rest of the nobility; for they know that I am in fellowship with angels. The king and queen also, and the three princes their sons, show me much favor: I was once invited by the king and queen to dine at their table—an honor which is in general granted only to the nobility of the highest rank; and likewise, since, with the hereditary prince. They all wished for my return home: so far am I from being in any danger of persecution in my own country, as you seem to apprehend, and so kindly wish to provide against; and should anything of the kind befall me elsewhere, it cannot hurt me.

"But I regard all that I have mentioned as matters of respectively little moment; for, what far exceeds them, I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me, his servant, in the year 1743; when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and publish various *arcana* that have been seen by me, or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word; with many other most important matters conducive to salvation and true wisdom. The only reason of my latter journeys to foreign countries, has been the desire of being useful, by making known the *arcana* entrusted to me.

"As to this world's wealth, I have what is sufficient, and more I neither seek nor wish for.*

"Your Letter has drawn the mention of these things from me, with the view, as you suggest, that any ill-grounded prejudices may be removed—Farewell; and from my heart I wish you all felicity both in this world and the next; which I make no doubt of your attaining, if you look and pray to our Lord.

"EMAN. SWEDENBORG.

"London, 1769."

* This remark is an answer to an offer by Mr. Hartley, to supply him with money, should he have occasion for it.

Now if the writer of this letter really was invested with the character he assumes, could anything be more suited to that character than the whole of its contents? Does not every sentence and expression in it bespeak the truly humble, pious, and heavenly-minded man? Could any one who falsely pretended to what the author professes, write of himself in a manner so perfectly in accord with the pretensions assumed? Would it be possible for an impostor, whether hypocritical or self-deluded, to assume that air of genuine simplicity, inward composure, and unfeigned contentedness, which reigns throughout the whole?

III.

TESTIMONY

OF

THE REV. N. COLLIN, OF PHILADELPHIA,

RESPECTING

SWEDENBORG.

We next adduce a confirmation of the statements in the above letter, together with a comment on its contents, by the Rev. Nicholas Collin, Rector of the Swedish Church in Philadelphia. This gentleman did not profess the sentiments of Swedenborg; but in the year 1801, when, in consequence of the adoption of those sentiments by many in America, the character and life of Swedenborg had there become the subject, as he states, of "frequent and sedulous inquiries," he published the above letter of his illustrious countryman, with a comment of his own, in the *Philadelphia Gazette* of August 5th, 8th and 10th. It was reprinted in the *New Jerusalem Church Repository*, published at Philadelphia in 1817, at which time Mr. C. was still performing the duties of pastor of the Swedish church in that city. Mr. Collin was well qualified to give authentic information, having, when a very young man, lived three years at Stockholm, when, as he says, "Swedenborg was a great object of public attention in that metropolis, and his extraordinary character was a frequent topic of discussion. Not seldom he appeared in public, and mixed in private societies; therefore, sufficient opportunities were given to make observations on him."

The comment begins thus:—

"His family connexions were such as he relates, and well known in Sweden; some of them by myself personally; particularly Bishop Benzelskierna. The mention of his father, being, though honorable; modestly short, I shall enlarge upon it. This Jesper Swedberg was well qualified for one of the principal Bishopricks in Sweden, by his piety, learning, integrity, benevolence, and all other virtues. His plain manner of living enforced his zealous remonstrances against pomp and luxury, which, if not very common, yet were the more pernicious in that distressful period, when Sweden had lost her veteran armies, depended in a great measure on lads and old men for the combined forces of

Russia, Poland and Denmark, and was moreover consumed by famine and pestilence. The bishop's influence animated that patriotic fortitude, which sustained such burthens and misery, and blazed in so many battles! His popularity gave particular energy to some public regulations, which lessened the havoc of pestilence: a judicious and pathetic address to the people convinced them, that interring in new grounds was a necessary measure, though a temporary sacrifice to their laudable attachment to the consecrated grounds in which the earthly remains of their beloved relatives reposed. The bishop was for many years superintendent of the Swedish mission about Delaware. His letters to the clergy and the congregations, which are preserved on his records, bear witness to his zeal, kindness, and love of science. He requested of the missionaries to inform him of any extraordinary events, in the moral and physical world, which happened in these parts of America. Some of these relations are recorded: one I find less credible, but founded on popular belief, and in part on some very remarkable facts. As this excellent man has been charged with a fondness for the marvellous, and the same foible is imputed as hereditary to the son, I will candidly mention the only fact within my knowledge, which may be so construed: a female head-dress, called in French *fontange*, made up of laces or ribbons to a monstrous height of several stages, had long been an object of his indignation. In a parish of his diocese, a female still-born child had a monstrous excrescence on its head, very similar to this ornament of the ladies. He regarded this as an ominous commination from heaven against the sinful vanity, and published a very spirited poem, with a drawing of the hideous forms. Those who sarcastically criticise this, ought, however, to reflect, that the most learned physiologists cannot yet decide what effect monstrous figures may, by affecting the mother, produce on the unborn babe. Certain it was, that the bishop struck a death-blow, to many thousand *fontanges*, and so far saved many fathers and husbands from expense and vexation.

"Swedenborg is silent on the merits of his youth, which were great. The author of a dissertation on the Royal Society of Sciences at Upsal, published in 1789, mentions him as one of its first and best members, thus: 'His letters to the Society while abroad, witness that few can travel so usefully. An indefatigable curiosity directed to various important objects, is conspicuous in all. Mathematics, astronomy, and mechanics seem to have been his favourite sciences, and he had already made great progress in these. Everywhere he became acquainted with the most renowned mathematicians and astronomers, as Flamsteed, Delahire, Varignon, &c. This pursuit of knowledge was also united with a constant zeal to benefit his country. No sooner was he informed of some useful discovery, than he was solicitous to render it beneficial to Sweden, by purchase, or sending home models. When a good book was published, he not only gave immediate notice of it, but contrived to procure it for the library of the university.'

"That Swedenborg, on his return, was honored by frequent conversations with Charles the XIIth, may well be believed by all who knew the real character of that king: he was not a mere warrior, but fond of useful sciences, though impeded from their promotion by a long unremitted warfare, which was indeed, after the defeat at Pultowa, a necessary struggle for the independence of his country. He had also acquired some knowledge of the Mathematics, and used,

at leisure hours, to amuse himself and his officers with the solution of problems.

"Swedenborg composed an Algebra in the Swedish language, published in 1718. His *Regnum Minerale*, which he mentions, is well known, and may be seen in the library of Philadelphia. The office of Counsellor in the Metallic College was conferred on him by King Charles, as a reward for knowledge acquired by the labors of youth, and a means of making it very beneficial to the nation: that Board having inspection over the mines and metallic works, so important in that country, and being a constitutional department of the government.

"Swedenborg asserts with truth, that he was in favor with the royal family, and generally respected by the first classes. This was due to his learning and excellence of character. The then queen, Louisa Ulrica, sister of Frederic, the celebrated king of Prussia, had extraordinary talents and literary acquisitions. She patronized the arts and sciences in Sweden. Her large and excellent library, which I have seen, employed much of her time. Gustavus her son, then hereditary prince, afterwards king, was distinguished by his talents and promotion of the sciences, both useful and ornamental. The prelates and others of the clergy, many of whom were his relatives and friends, honored him on the same ground, being themselves scholars and well-bred persons. He could therefore assure his friend that he was in no danger of persecution; besides, the National Church has never been severe; and his works were at that time in the Latin language, beyond the reach of the common people. I must, however, observe, that but few paid him this respect, on account of his fellowship with angels. Some rather considered his theological theories as imbecilities; the author above mentioned,* so candid in his eulogium, laments, nevertheless, the striking contrast between the algebra and the visions of the New Jerusalem.

"Swedenborg states properly his rank of nobility. He had the common degree; and was not, as many in America style him, a baron; which title denotes the second class of noblemen; the first among the three classes being counts.

"*My conversation with Swedenborg, and other authentic sources of information concerning him:—*

"In the course of my education at the University of Upsal, I had free access to its excellent library, which, by its own revenue, and by donations, receives continually one or more copies of every interesting new book. There I perused the theological treatises of Swedenborg, published till the year 1765; among them, *Arcana Cælestia*, *De Cælo et Inferno*, &c. In that year I went to reside at Stockholm, and continued partly in that city, and partly in its vicinity, for nearly three years. During that time, Swedenborg was a great object of public attention in this metropolis, and his extraordinary character was a frequent topic of discussion. He resided at his house in the southern suburbs, which was in a pleasant situation, neat and convenient, with a spacious garden and other appendages. There he received company. Not seldom he also appeared in public, and mixed in private societies; therefore sufficient opportunities were

* See above p. 40.

given to make observation on him. I collected much information from several respectable persons who had conversed with him; which was the more easy, as I lived the whole time, as private tutor, in the family of Dr. Celsius, a gentleman of distinguished talents, who afterwards became bishop of Scania; he and many of the eminent persons that frequented his house knew Swedenborg well.

"In the summer of 1766, I waited on him at his house; introducing myself, with an apology for the freedom I took; assuring him that it was not in the least from youthful presumption, (I was then twenty,) but from a strong desire of conversing with a character so celebrated. He received me very kindly. It being early in the afternoon, delicate coffee, without eatables, was served, agreeably to the Swedish custom; he was also, like pensive men in general, fond of this beverage. We conversed for nearly three hours; principally on the nature of human souls, and their states in the invisible world; discussing the principal theories of psychology, by various authors; among them the celebrated Dr. Wallerius, late Professor of Natural Theology at Upsal. He asserted positively, as he often does in his works, that he had intercourse with spirits of deceased persons. I presumed, therefore, to request of him as a great favor, to procure me an interview with my brother, who had departed this life a few months before, a young clergyman officiating in Stockholm, and esteemed for his devotion, erudition and virtue. He answered, that God having for wise and good purposes separated the world of spirits from ours, a communication is never granted without cogent reasons; and asked what my motives were. I confessed that I had none besides gratifying brotherly affection, and an ardent wish to explore scenes so sublime and interesting to a serious mind. He replied, that my motives were good, but not sufficient; that if any important spiritual or temporal concern of mine had been the case, he would then have solicited permission from those angels who regulate those matters.* He showed me the garden. It had an agreeable building; a wing of which was a kind of temple, to which he often retired for contemplation; for which its peculiar structure, and dim, religious light, were suitable.

* Here the Editors of the *New Church Repository* appended a note as follows:—"Although as to substance there can be no doubt of the correctness of Mr. Collin's memory, yet with due deference to that respectable gentleman, we cannot but remark, that we are of opinion he must have misapprehended one of Swedenborg's expressions. We allude to that which is expressed by Mr. Collin in the following words: '*That if any important spiritual or temporal concern of mine had been the case, he would then have solicited permission from those angels who regulate those matters.*' Now, as far as we are acquainted with the writings of Swedenborg, we have no recollection of his ever having inculcated the idea, that application for any favor, natural or supernatural, should be made to angels, *but to the Lord alone*. We cannot, therefore, but conclude, that the declaration was either misunderstood, or mis-remembered." Upon which Dr. Collin, in a letter to the Editors, gave the following explanation:—

"Gentlemen—Permit me to explain the following words in my conversation with Swedenborg: 'That if any important spiritual or temporal concern of mine had been the case, he would then have solicited permission from those angels who regulate such matters.' This answer to me is correctly translated from the Swedish. It does not imply, as you apprehend, any worship of angels, but only a request to them, as agents, by Divine commandment. Christians have generally believed such agency, as appears from the Bible and ecclesiastical history. Many persons, not chargeable with credulity, have ascribed to them influence on the human mind, and aid in dangers, when human means and other causes were incompetent, though this agency was not seen, heard, or felt by the bodily organs. Swedenborg did, indeed, assert a very familiar intercourse with them, but not any sort of adoration.

"NICHOLAS COLLIN."

"We parted with mutual satisfaction; and he presented by me, to the said Dr. Celsius, an elegant copy of his *Apocalypsis Revelata*, then lately printed at Amsterdam.

"I should have improved this personal acquaintance, but Swedenborg went soon afterwards on his last travels, from which he did not return: he died in London, and was buried in the cemetery of the Swedish church."

In a letter addressed by Mr. Collin to the Rev. John Hargrove, of Baltimore, dated Philadelphia, March 16, 1801, which was lately found among the papers of Mr. H. after his decease, Mr. C. states respecting Swedenborg as follows:—

"Swedenborg was universally esteemed for his various erudition in mathematics, mineralogy, &c., and for his probity, benevolence, and general virtue. Being very old when I saw him, he was thin and pale; but still retained traces of beauty, and had something very pleasing in his physiognomy, and a dignity in his tall and erect stature. On my requesting his aid in procuring an interview with a brother lately deceased, he answered very properly, that the partition-wall between this and the other world could not be opened without some important cause, and not to gratify mere curiosity. When I come to Baltimore, sometime this spring, I shall tell you more.—I am, &c.

"NICHOLAS COLLIN."

IV.

TESTIMONY

OF

THE REV. THOMAS HARTLEY, M.A.,

RESPECTING

SWEDENBORG.

Mr. Hartley has left his testimony respecting Swedenborg on record in the prefaces to the English editions of the works *On the Intercourse between the Soul and the Body*, and *On Heaven and Hell*, and in a letter to the translator of *The True Christian Religion*, the Rev. J. Clowes, M.A., Rector of St. John's, Manchester, inserted in the preface to that work. In the first of these prefaces, Mr. H. says respecting his author—

"I have conversed with him at different times, and in company with a gentleman of a learned profession and of extensive intellectual abilities: we have had confirmation of these things from his own mouth, and have received his testimony, and do both of us consider this our acquaintance with the author and his writings among the greatest blessings of our lives. The extensive learning displayed in his writings evinces him to be the scholar and the philosopher; and his polite behavior and address bespeak him the gentleman. He affects no honor, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind: and he is so far from the ambition of heading a sect, that wherever he re-

sides on his travels he is a mere solitary, and almost inaccessible, though in his own country of a free and open behavior. He has nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing in the least bordering on the enthusiast in his conversation and writings."

Mr. H. makes similar remarks in his letter to the translator of *The True Christian Religion* :—

"The great Swedenborg (he says), was a man of uncommon humility. He was of a catholic spirit, and loved all good men of every church, making at the same time all candid allowance for the innocence of involuntary error. However self-denying in his own person, as to gratifications and indulgences, even within the bounds of moderation; yet nothing severe, nothing of the precisian, appeared in him, but on the contrary, an inward serenity and complacency of mind, were manifest in the sweetness of his looks and outward demeanor. It may reasonably be supposed, that I have weighed the character of our illustrious author in the scale of my best judgment, from the personal knowledge I had of him, from the best information I could procure respecting him, and from a diligent perusal of his writings; and according thereto, I have found him to be the sound divine, the good man, the deep philosopher, the universal scholar, and the polite gentleman; and I further believe, that he had a high degree of illumination from the Spirit of God, was commissioned by him as an extraordinary messenger to the world, and had communication with angels and the spiritual worlds far beyond any since the time of the apostles. As such, I offer his character to the world, solemnly declaring that, to the best of my knowledge, I am not herein led by any partiality or private views whatever, being much dead to every worldly interest, and accounting myself as unworthy of any higher character than that of a penitent sinner."

What Mr. Hartley here says of himself is unquestionably true: for he was well known to many of the religious characters of that day as a man of the deepest piety, and he was at this time [1781] very far advanced in years, and near the end of his earthly career: to the testimony of such a man to the character of Swedenborg, what exception can be made?*

V.

TESTIMONY OF DR. MESSITER,

RESPECTING

SWEDENBORG.

The "gentleman of a learned profession and of extensive intellectual abilities," mentioned by Mr. Hartley above, was the late Dr. Messiter, an eminent physician of that time. What his opinion of Swedenborg, the result of personal acquaintance, was, ap-

* Mr. Hartley was the author of a volume of sermons, and of other works, inculcating the Christian life, as well as the translator of two of Swedenborg's works, entitled the *Intercourse between the Soul and the Body*, and the *Heaven and Hell*.

pears from his correspondence with the Professors of Divinity at Edinburgh, Glasgow and Aberdeen;* to which Universities, by desire of Swedenborg, he, in 1769, presented some of his works. In his letter to Dr. Hamilton at Edinburgh, Dr. M. says,—

“As I have had the honor of being frequently admitted to the author's company when he was in London, and to converse with him on various points of learning, I will venture to affirm, that there are no parts of mathematical, philosophical, or medical knowledge, nay, I believe I might justly say, of human literature, to which he is in the least a stranger; yet so totally insensible is he of his own merit, that I am confident he does not know that he has any; and, as himself somewhere says of the angels, he always turns his head away on the slightest encomium.”

Dr. Hamilton, in his answer, candidly says,—

“I have seen enough to convince me that the honorable author is a very learned and pious man—qualities that shall ever command my respect.”

So in his letter to Dr. Gerard at Aberdeen, Dr. Messiter, speaking of Swedenborg's works, says—

“They are the productions of a man whose good qualities resulting from his natural and acquired abilities, I can with much truth, from my frequent converse with him, assert, are a high ornament to human nature. Credulity, prejudice, or partiality, seem to have no share in his composition or character; nor is he in the least influenced by any avaricious or interested views. A proof of this last assertion was afforded me, by his refusing an offer of any money he might have occasion for while in England, which was made him on a supposal, that his want of connexions in a place where he was a stranger might prove an obstacle to his divine pursuits.”

We will, however, adduce the letters of Dr. Messiter to the Scotch Professors:—

To the Professor of Divinity at Edinburgh.

“October 23, 1769.

“REV. SIR,

“As I have not the honor of knowing your name, I hope you will not attribute that deficiency in the superscription to a want of respect towards the professor of a science which I have ever held in the greatest veneration. The Hon. Mr. Swedenborg has desired me to send you, as a present, some of his late Tracts, which, should you think proper to peruse them, I doubt not but you will consider them as very extraordinary, and certainly more proper to be submitted to the scrutiny of gentlemen of your dignity and profession, than to that of those whose want of a proper scale of literature but ill qualifies them to judge of their sublimity. As I have had the honor of being frequently admitted to the author's company when he was in London, and to converse with him on various points of learning, I will venture to affirm, that there are no parts of mathematical, philosophical, or medical knowledge, nay, I believe I might justly say, of human literature, to which he is in the least a stranger; yet so totally insensible is he of his own merit, that I am confident he does not know that he has any; and, as himself somewhere says of the angels, he always turns his head away on the

* See *Intellectual Repository*, Vol. iii. (first series) p. 449, &c.

slightest encomium. What he knows of the most interesting and noble science of all, I most humbly submit, Sir, to your better judgment: yet I must say, that though I have read much of the historical and mystical proofs of the truth of Scripture, I have never yet met with any assertions so wonderfully affecting the mind of man; and wherever I have read of anything of this nature approaching in some measure to the gift of our author, it has generally been delivered by persons whose education would scarcely secure them from the censure of enthusiasm or imposture. I should be glad, Sir, to be honored with a line from you when you get the books, and happy to receive your opinion when it may be suitable to you to confer that favor on me—I am, Sir, with the greatest respect, your most obedient and most humble servant,

“H. MESSITER.

“At Broom House, Fulham, Middlesex.”

The Professor's Answer.

“Edinburgh, Nov. 6, 1769.

“SIR,

“I have received the books concerning which you were pleased to advise me in your favor of the 23d of October, for which I return you cordial thanks. I have at present, and shall have during the winter season, but little respite from the duties of my office of Divinity Professor here; so that it will be seven or eight months ere I can purpose to peruse them deliberately, and with that care and attention which the serious and important nature of the subjects therein treated plainly requires. I have, however, seen enough to convince me that the honorable author is a very learned and pious man—qualities that shall ever command my respect. His sentiments, in several theological points of importance, differ not a little from those that are entertained in our North British Church, and he supports them not wholly by argumentation from Scripture, but rests a good deal on visions of angels and intercourse with the spiritual world: as I cannot boast of any experience of that kind, I am the less qualified to judge of the weight that ought to be laid on that mean of proof. This is all I can presume to say at present, and on the footing of a very slight and cursory inspection of the books. Meanwhile, as you have sent a copy of the *Apocalypsis Revelata*, and another quarto, in which *Amor Conjugalís et Scortatio*, or *Fornicatio Vaga et Libidínosa*, are explained and contrasted in respect of their spiritual and mystical meaning, I shall deposit these in the theological library here, as also a single copy of each of the other papers and pamphlets, reserving to my own proper use only a single copy of each of those publications of which you have transmitted several copies; the residue I shall give away, as from you, to such of the ministers of this city as to the best of my judgment, will most thankfully receive them.—I am, with sincere respect and gratitude, Sir, your most obedient and most obliged servant,

“ROBERT HAMILTON.”

To the Professor of Divinity in the University of Glasgow.

"REV. SIR,

"Had I the honor of your acquaintance I should not have addressed you in the general term of Professor of Divinity, and therefore hope your candor will not suffer you to construe my ignorance into a disrespect I would not willingly be thought guilty of. The Hon. Mr. Swedenborg has desired me to send you, as a present from him, some late Tracts of his writing, I hope not more extraordinary than true. As I have had often the honor of conversing with him, I can with great truth assert, that he is truly amiable in his morals, most learned and humble in his discourse, and superlatively affable, humane, and courteous in his behavior; and this joined with a solidity of understanding and penetration far above the level of an ordinary genius. Thus much I know of him, and therefore sacredly affirm, though not without an humble deference to your opinion of his writings. If this character be allowed him, as I am confident it will in time, it will remove the most general objections offered by the most violent and daring Deists to revealed religion, viz., that the authors [who profess to have received revelations] are obscure illiterate enthusiasts. The two last charges, his writings (if not what is above said) will soon refute, and the first will be removed by the account given of himself in the letter to his friend, which you have at the end of the *Summaria Expositio*. Though I must beg pardon for having taking up thus much of your time, I must yet take the liberty to remark, that the translation of the above-mentioned Treatise is designed as a present for any English reader you might think proper to present it to, but as it is very indifferently executed, I am confident it will do the author no honor, and therefore wish he had omitted it. I shall be glad to be honored with a line on receipt of the books, and on any future convenient occasion shall be happy to receive your opinion of them.—I am, Sir, with the greatest respect, your most humble and most obedient servant,

"H. MESSITER."

The Professor's Reply.

"SIR,

"I am favored with yours of the 23d October, signifying that you had sent me as a present, from the Hon. Mr. Swedenborg, some of his late Tracts. The box with the books came to my hand some days before I received your letter, and you may judge of my surprise when I could not conjecture how or by whom they were sent. I beg you will be so good as to return my thanks to the honorable gentleman for his present. I dare not presume in a hasty manner to pass any judgment upon performances which seem to contain several things not a little extraordinary. Considering the excellent character you give the author, I am persuaded he has the interest of religion at heart, and every friend of that interest cannot but wish success to intentions so pious and so disinterested. I am sorry you think the translation of the *Summaria Expositio* so ill executed, because it is natural to apply to the translation for a general notion of the author's principles and views; and, if I mistake not, the original is not to be found in the parcel which I have received.—I have the honor to be, with great respect, Sir, your most obedient humble servant,

"R. TRAILL.

"College, Glasgow, Nov. 3, 1769."

To the Professor of Divinity in the University of Aberdeen.

"REV. SIR,

"I hope the want of knowledge of your name will apologize for the direction on the superscription of this letter, which I address to you in obedience to the desire of my learned friend the Honorable Mr. Swedenborg, who has desired me to present you with some late pieces of his writing. I wish, good Sir, you may think them worthy of your perusal, as they are the productions of a man whose good qualities, resulting from his natural, acquired, and blessed abilities, I can with much truth, from my frequent converse with him, assert, are a high ornament to human nature. Credulity, prejudice, or partiality seem to have no share in his compositions or character, nor is he in the least influenced by any avaricious or interested view. A proof of this last assertion was afforded me by his refusing an offer of any money he might have occasion for while in England, which was made him on a supposal that his want of connexions in a place where he was a stranger might prove an obstacle to his divine pursuits. I am inclined to mention this circumstance to obviate the jealousies most men are apt to entertain of works of this sort, which they think only designed *ad captandos denarios*: but this suspicion seems also pretty well removed in the printed letter entitled *Ad Amicum Responsum*. His learning, like his charity, is universal: but what his merit in these performances may be, I humbly submit to your superior judgment.—Excuse this liberty, and believe me to be, with the most profound respect, Sir, your most humble and obedient servant,

"H. MESSITER."

The Professor's Answer.

"Aberdeen, November 7, 1769.

"SIR,

"It is about a week since I received the favor of yours of October 23, but the books to which it refers came to hand only last night. I have had scarce time at all to look into them, and therefore can pretend to give no opinion of them; but, as you desired to hear from me on my receiving them, I could not think of delaying to return my thanks to you and Mr. Swedenborg for the present to which I have no sort of title. I hope you will do me the honor to offer him my best respects. The necessary business of my profession at this season will probably make it some time before I can read the pieces sent me, with such care as to form an opinion of them: as soon as I am able to form it, I shall be very ready to communicate it to you.—In the mean time, I am Sir, your obliged humble servant,

"ALEX. GERARD."

VI.

TESTIMONY OF MR. WM. COOKWORTHY,

RESPECTING

SWEDENBORG.

With the Englishmen whose approbation of Swedenborg's sentiments was strengthened by a personal acquaintance with himself, must be reckoned the late Mr. Wm. Cookworthy, a man of most superior character, the friend of the first Lord Camelford, and of Captain Jervis, afterwards Earl St. Vincent, and the associate of many of the literati of his day. This gentleman testified his satisfaction with Swedenborg and his writings, by joining with Mr. Hartley in translating the treatise on *Heaven and Hell*, and defraying the whole expense of the printing and publication.*

VII.

TESTIMONY

OF

COUNT ANDREW JOHN VON HÖPKEN,

RESPECTING

SWEDENBORG.

This nobleman was one of the institutors of the Swedish Royal Academy of Sciences, which, being a man of eminent learning, he served for a considerable period in the capacity of Secretary. He afterwards was, for many years, Prime Minister of the kingdom; which station, in addition to his post as one of the sixteen Senators, with whom, prior to the revolution in 1772, the royal power in fact was vested, the king being merely the president of that body, made him the second person in the kingdom. He died on the 9th of March, 1790. In the *New Jerusalem Magazine*, published in 1790 and 1791, are five letters of this nobleman to General Tuxen, in answer to some inquiries respecting Swedenborg made by the latter. Count Höpken's letters exhibit much of the wariness of an old politician; yet while he even seems to censure some parts of Swedenborg's writings, his anxiety to apologize for them clearly discovers what was his real opinion.

Letters from Senator Count Höpken to General Tuxen.

LETTER I.

"SIR,

"My stay in the country, at a distance from the capital and the great world, is the cause of my answering later than I ought the letter of April 21st, with which you have honored me. The office with which I was invested in my

* See a Memoir of him in *The Intellectual Repository*, New Series, Vol. i. p. 439, &c.

country, has often made it my duty to give my opinion and counsel in delicate and difficult matters; but I do not recollect any one so delicate ever to have been submitted to my judgment, as that which you have been pleased to propose to me. Such sentiments and persuasions as one person may entertain, do not always suit others; and what may appear to me probable, manifest, certain and incontestible, may to others seem dark, incomprehensible, nay, even absurd. Partly natural organization, partly education, partly professional studies, partly prejudices, partly fear of abandoning received opinions, and other causes, occasion a difference of ideas in men. To unite and settle them in temporal concerns is not hazardous; but in spiritual matters, when a tender conscience is to be satisfied, I have not the spirit requisite for this, and I am also bound to confess my want of knowledge. All I could say by way of preliminary on this subject, regards the person of the late Assessor Swedenborg. I have not only known him these two-and-forty years, but also, some time since, daily frequented his company. A man, who like me has lived long in the world, and even in an extensive career of life, must have had numerous opportunities of knowing men as to their virtues or vices, their weakness or strength; and in consequence thereof, I do not recollect to have known any man of more uniformly virtuous character than Swedenborg; always contented, never fretful or morose, although throughout his life his soul was occupied with sublime thoughts and speculations. He was a true philosopher, and lived like one; he labored diligently, and lived frugally without sordidness; he travelled continually, and his travels cost him no more than if he had lived at home. He was gifted with a most happy genius, and a fitness for every science, which made him shine in all those which he embraced. He was, without contradiction, the most learned man in my country; in his youth he was a great poet. I have in my possession some remnants of his Latin poetry, which Ovid would not have been ashamed to own. His Latin in his middle age was in an easy, elegant, and ornamental style; in his latter years it was equally clear, but less elegant after he had turned his thoughts to spiritual subjects. He was well acquainted with the Hebrew and Greek; an able and profound mathematician; a happy mechanic, of which he gave proof in Norway, where, by an easy and simple method, he transported the largest galleys over the high mountains and rocks to a gulf where the Danish fleet was stationed. He was likewise a natural philosopher, yet on the Cartesian principles. He detested metaphysics as founded on fallacious ideas, because they transcend our sphere, by means of which theology has been drawn from its simplicity and become artificial and corrupted. He was perfectly conversant with mineralogy, having for a long time been Assessor in the Mineral College, on which science he also published a valuable and classical work, both as to theory and practice, printed at Leipsic in 1734: if he had remained in his office, his merits and talents would have entitled him to the highest dignity; but he preferred ease of mind, and sought happiness in study. In Holland he began to apply himself to anatomy, in which he made singular discoveries which are preserved somewhere in the *Acta Literaria*. I imagine this science and his meditations on the effects of the soul upon our curiously constructed body, did, by degrees, lead him from the material to the spiritual. He possessed a sound judgment upon all occasions; he saw everything clearly, and expressed himself well on every subject. The most solid memorials, and

the best penned, at the diet of 1761, on matters of finance, were presented by him. In one of these he refuted a large work in quarto on the same subject, quoted all the corresponding passages of it, and all this in less than one sheet. Of his method of teaching we see proofs in all his writings which relate to, or are founded on, the *Arcana Cælestia*. He might, with or without reason, which I do not indeed venture to determine, be accused of having given a heated imagination too free play in his revelations. But, for my own part, I have nothing on which I could found this criticism. Whether, or no, our Lord, in our times, grants to particular persons particular revelations; what the nature of such revelations is; and what is the criterion for distinguishing the genuine from the false: of all this I have no solid grounds for judging. The author of the *Monthly Review* judges admirably in every other respect except on matters of divinity; and his testimony on that head avails nothing with me. I once represented, in rather a serious manner, to this venerable man, that I thought he would do better not to mix his beautiful writings with so many *memorable relations*,* or things heard and seen in the spiritual world concerning the states of men after death, of which

* A considerable portion of Swedenborg's writings consists of what he calls *memorabilia*, or memorable relations "of things heard and seen" in the spiritual world. (See above p. 33, where the manner in which he saw them is explained.) At the conclusion of every article on doctrine, in his large work, entitled, *The True Christian Religion, or the Universal Theology of the New Church*, as well as at the conclusion of the explanation of every chapter of the Word, as to its spiritual sense, in the *Arcana Cælestia*, and *Apocalypse Revealed*, he has added one or more of these *memorable relations*, which always tend either to illustrate the doctrine in question, or to convey some important information respecting the state of man after death, or respecting his state as a spirit in the spiritual world, in which he is to live for ever, either in states of ineffable happiness in heaven, or of unspeakable misery in hell, according to his previous life in the world. The information, therefore, which these *memorable relations* profess to communicate is of the utmost moment, and consequently claims the most serious attention of every thinking mind. Levity and worldly-mindedness, we know, make light of everything spiritual; but seriousness and piety are delighted to become acquainted with things which concern the spirit of man, and which point out, in the most effectual manner, the way to holiness and consequent happiness, and present the most powerful persuasives to desist from evil of every kind, and to seek peace and pursue it. This is the effect which the reading of the *memorable relations*, contained in the writings of Swedenborg, will invariably have upon the sincere and pious mind. All the objects and phenomena of the spiritual world are, according to Swedenborg, directly correspondent to the states of the inhabitants, so as perfectly to represent, in outward emblems, the affections and thoughts, that is, the real life, whether good or evil, of the spirits whom they surround. That this is the fact, Holy Scripture, when read with any degree of spiritual discernment, amply testifies. Thus, in the first Psalm, "*The man who walketh not in the counsel of the ungodly, &c., is pronounced blessed, and is compared to a tree planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf also shall not wither, and whatsoever he doeth shall prosper.*" Now, here the tree, the rivers of water, the fruit, and the unfading leaf, are not only mere figures of speech, but are emblems corresponding to the blissful state of the good man, and depict the delightful scenery by which he is surrounded when he becomes an inhabitant of the spiritual world, or when he comes into heaven after death. That there are spiritual objects and phenomena in the spiritual world, as cognizable to the spiritual eyes and senses of spirits, as material objects and phenomena are cognizable to the natural eyes and senses of men, although not subject to mechanical and chemical laws, as are material objects, see above p. 33. And in respect to the wicked, and the abominations of wickedness, it is evident from many parts of the Scriptures, that every evil principle, and every wicked lust is represented by outward emblems which correspond to them, and which portray them to the external senses of spirits; we will only adduce one passage from the prophet Ezekiel, chap. viii. 9, 10: "*And he said unto me, Go in, and behold the wicked abominations that they do here; so I went in and saw, and behold every form of creeping things and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.*" The prophet saw these things in vision, that is,

ignorance makes a jest and derision. But he answered me, *that this did not depend on him; that he was too old to sport with spiritual things, and too much concerned for his eternal happiness to give in to such foolish notions, assuring me, on his hopes of salvation, that no imagination produced in him his revelations, which were true, and from what he had heard and seen.* This may be: the church cannot judge of mysteries, nor can I. The generality, when they are speaking of the theology of Swedenborg, always dwell on his *memorable relations*, and think that everything consists in these. In whatever he relates of the spiritual world, and the other progressions in the angelic heaven, there appears, as I think, an analogy and resemblance of the gradations which God has established in the world, and in which no variations or exceptions are admitted; insomuch, that Swedenborg has taken the same road by which we proceed from the visible to the invisible, from things known to things unknown, from several collected facts to one fundamental truth before unknown to us; in like manner as in arithmetic, we are led from known numbers to those we seek. We have no other way of obtaining knowledge. Few persons have judiciously read his works, which everywhere sparkle with genius; if I meet with anything unusual or extraordinary, and which might indicate a disordered understanding, I do not judge of it. We read Plato with admiration; but there is nothing to be met with in his works, which, if related by another person, might not be deemed extravagant, inconceivable, and absurd. But I grow too prolix, Sir, and you may be tired with such a long and hastily written letter. This I have written with a view of satisfying in some manner your desire, and thus of proving the perfect esteem, with which I have the honor to be, Sir, your obedient servant,

"HÖPKEN.

"Schenninge, May 11, 1772."

"P.S. Your epitaph on Swedenborg is very beautiful, true, and worthy of the subject"

Count Höpken to General Tuxen.

LETTER II.

"SIR,

"From your long silence, I concluded you had not been satisfied with my last, containing my opinion on the late Assessor Swedenborg's *System of Divinity*; and from your letter of March 8th, I perceive I had some cause for my suspicions. In every science but divinity, a man may give his opinion positively, and, if it were erroneous, endeavor to make others embrace it also; for this does not destroy the calm and quiet of the conscience. It is quite indifferent in the other life, with regard to happiness, to believe with Ptolemy, that the earth rests in the centre, and that the sun, with the other planets, revolves round it in twenty-four hours; or with Copernicus, the opposite. But as soon as the question is

when his spiritual eyes were open to see the objects in the spiritual world. The *memorable relations* of Swedenborg will be found, by every serious mind, to contain lessons of wisdom, concerning the spiritual states of men, of the greatest importance, which could not be so *effectually* communicated in any other manner.

concerning a subject relative to salvation, which is to satisfy the conscience in every period of life, then my thoughts are of a more tender nature, and I am bound to use caution in communicating them to others. The late Swedenborg certainly was a pattern of sincerity, of virtue and piety, and at the same time, in my opinion, the most learned man in this kingdom; but all these qualities, which are so many evidences of an honest, virtuous and pious life, do not, at the same time, prove, that he could not err like other men. What to my judgment may appear evident, convincing, and indisputable, may to others appear obscure, complicated, and problematical. Our intellectual faculties are so different, as well as our education and circumstances; and hence proceeds all the diversity of opinions prevailing among men, which are never to be reconciled. I agree with you, Sir, in this, that the Swedenborgian system is more comprehensible to our reason, and less complicate than other systems; and while it forms virtuous men and citizens, it prevents at the same time, all kinds of enthusiasm and superstition, both of which occasion so many and such cruel vexations, or ridiculous singularities, in the world: and from the present state of religion, (more or less everywhere conspicuous, according to the more or less free form of government,) I am perfectly convinced that the interpolations which men have confusedly inserted into religion, have nearly effected a total corruption or revolution; and when this is seen, the Swedenborgian system will become more general, more agreeable, and more intelligible than at present—*opiniorum commenta delet dies, naturæ judicia confirmat*, says Cicero. The work of God is in its composition simple, and in its duration perpetual; on the contrary, the contrivances of man are complicate, and have no lasting subsistence. Those few truths which we possess, and perhaps want in this world, are equally intelligible to the most simple as to the most profound metaphysician. Tenets and arguments have troubled mortals more than convinced them; excited more religious quarrels and wars in Christendom, than they have made good Christians. The judgment of father Hellen's has afforded me great pleasure, and proves him to be a reasonable man. The late Swedenborg did not, on his death-bed, recant what he has written; of which I have particularly informed myself. Your own opinion, Sir, on the affair of Gottenburg, is a lively and exact representation of the persons interested. I remember, here the expressions of an English poet:

‘Is there a churchman who on God relies,
Whose life his faith and doctrine justifies?
They hunt good livings and abhor good lives.’

No notice is to be taken of the English criticisms on the works of Swedenborg. I have got those journals, but have not yet been able to discover the nature and quality of their religious opinions. The letter of David Paul ^{ab} Indagine is unknown to me; and I have reason to doubt whether Swedenborg, in his life time, ever knew of it. In his latter years, he never read the writings of others, being abundantly occupied in writing himself. Your correspondence, Sir, is not only very agreeable to me, but also very edifying. I wish my answer may afford you equal satisfaction; at least I can assure you of the sincere affection with which I have the honor of remaining, Sir, your obedient servant,

“HÖPKEN.

“Schenninge, May 21, 1773.”

Count Höpken to General Tuxen.

LETTER III.

"SIR,

"Partly travels, and partly indisposition have prevented my answering your favor of the 28th May; besides, the contents of that letter are such as to require much time for reflection, much attention, and still greater caution in the execution, than questions of another nature in general demand. I am not surprised, that the late Assessor Swedenborg left the objections of Paul Åb Indagine unanswered; for though the system of the former has not a more powerful adversary than this man, yet it runs no risk, as nothing is objected to Swedenborg, but what might on equally good ground be objected to orthodoxy, as it is called; even his *Autopsy*, or *Visa et Audita*,* are of such a nature, that they can never be proved, nor do they cause any faith and belief further than as the rest of his tenets are well founded, and possess force and authenticity. Those who take upon themselves the business of refuting the opinions of others, ought first to obtain a perfect idea of the system they mean to refute, and not catch at trifles, which, by themselves, are apparently of no consequence, but in their connection with the whole are of importance: secondly, to be cautious of making such objections, as, with equal force, reason, and authority may be urged against what is called orthodoxy. I think Paul Åb Indagine has acted contrary to these rules; I am persuaded, Sir, you must already have observed these defects, which consequently need not be pointed out by me. I am no theologian; but I do not build my religion on that artificial and confused theology, which ambition, enthusiasm, and superstition have spun out, which gives rise to sects, and excites in weak minds anxiety and despair. If we look around us in Christendom, we shall find the state of religion to be such as I have described, and that there is no other cause for it.—I have the honor to remain, with particular esteem, Sir, your obedient servant,

HÖPKEN.

"Schenninge-Ulfosa, Aug. 1, 1773

Count Höpken to General Tuxen.

LETTER IV.

"SIR,

"By last post I received your honored letter with the greatest pleasure and acknowledgment for the interest you have been pleased to take in the change of my situation. I have now experienced, that we are not masters of our own fate in this world, but that it is governed by a superior Power, which demands submission to its decrees. I should be too great a loser, if, on this change of my situation, I were to lose your useful correspondence. This it is which I therefore request of you, when you have matter and opportunity; and, besides, I assure you, that with me *honores non mutant mores*; on the contrary, I shall endeavor on all occasions to show the sincere and perfect esteem, with which I always am, Sir, your most obedient servant,

"HÖPKEN.

"Ulfosa, Jan. 13, 1774."

* Things heard and seen in the spiritual world, or his *memorable relations*.

Count Höpken to General Tuxen.

LETTER V.

"SIR,

"I have had the honor of receiving your letter dated Elsinour, June 16th. But I am very sorry that I could only enjoy an hour of the edifying and learned conversation of Dr. Bastholm, and that I could not show him more attention and civility, as he was to continue his journey the next day through Upsal, without returning to Stockholm. I found him to be a very rare clergyman, for he spoke reasonably, and without acrimony, of all the different opinions which have of late arisen in matters of religion. He was by no means a Swedenborgian, for he did not understand his *memorable relations*; and I could wish the happy deceased had left them out, since they may prevent infidelity from approaching towards his doctrines. I represented to him these inconveniences; but he said that he was commanded to declare what he had seen in the other world; and he related it as a proof that he did not reveal his own thoughts, but that they came from above. As for the rest, I find in his system a simplicity and gradation, and such a spirit as the work of God in nature everywhere proves and exhibits; for whatever man creates is complicate, labored, and subject to vicissitude. The authors of the *Monthly Review*, who every month publish criticisms that are rather severe, speak of Swedenborg as an extraordinary and wonderful man, and without adopting his principles, treat him with much regard and respect. The sentence said to have been pronounced on Swedenborg by a committee during the diet, which you request of me, has not reached my knowledge, and probably does not exist in the manner of approbation. The matter began at Gottenburg, particularly against the late Dr. Beyer, and was continued here by the chancellor of justice, but came to nothing; for neither the accuser nor the judges understood Swedenborg, and had no lights, or capacity to judge of such matters. Dr. Beyer has employed a vast deal of pains about his Index,* which deserves all admiration, and is well worth having. Here it is not to be had, except either in the house of the deceased, or else from Amsterdam, where it was printed.—I have the honor to be, with the most perfect esteem, Sir, your obedient servant,

"HÖPKEN.

"Stockholm, July 6, 1781."

"The above letters are faithful copies from the originals in my hands.

"C. TUXEN."

Opinion of Count Höpken respecting the writings of Swedenborg, in a letter to another friend.

"DEAR SIR,

"The present religion is mystical and filled with paradoxes; it is as incoherent and unreasonable, as if formed for cattle; and not for rational men: agree-

* This Index is a very elaborate work, entitled, "*Index Initialis in opera Swedenborgii theologica, tripartitus, Primus, Verborum, Nominum, Rerum; Secundus, Dogmatum, Sententiarum; Tertius, Locorum Scripturæ Sacre Luculentorum, Scientiæ Correspondentiarum, Doctrinæ Cælesti Studioque Biblico Dicatus.*" Astelodami, 1779—Dr. Beyer was Professor of Greek Literature, and Assessor in the Consistory of Gottenburg, and was one of Swedenborg's intimate friends. We shall adduce below the testimony of this pious and learned man concerning Swedenborg.

ably to its prevailing tenets, you may perpetrate any villainies, and yet be saved. The doctrine of the priests is Polytheism. They assert that *One* is the creator of the world, and *another* the author of religion; they make all to depend upon faith and momentary salvation. But the doctrine of Swedenborg is the most rational of all Christian doctrines, and urges as its first object, to be of good and honest principles. There are two circumstances in the doctrine and writings of Swedenborg: the first is his *Memorable Relations*; of these I cannot judge, not having had any spiritual intercourse myself, by which to judge of his assertions,* either to affirm or contradict them, but they cannot appear more extraordinary than the Apocalypse of John, and other similar relations contained in the Bible: the second is his *Tenets of Doctrine*; of these I can judge: they are excellent, irrefutable, and the best that ever were taught, promoting the happiest social life. I know that Swedenborg has related his *memorabilia bona fide*. I asked him once, why he wrote and published these *memorable relations*, which seemed to throw so much ridicule on his doctrine, otherwise so rational; and whether it would not be best for him to keep them to himself, and not to publish them to the world? But he answered, that *he had orders from the Lord to publish them*; and that *those who might ridicule him on that account would do him injustice*; for, said he, *why should I, who am a man in years, render myself ridiculous for phantasies and falsehoods*. I have sometimes told the king, that, if ever a new colony were to be formed, no religion could be better, as the prevailing and established one, than that developed by Swedenborg from the Sacred Scriptures, and this on the two following accounts: 1st. This religion, in preference to, and in a higher degree than, any other, must produce the most honest and industrious subjects; for this religion places properly *the worship of God in uses*. 2dly. It causes *the least fear of death*, as this religion regards death merely as a transition from one state into another, from a worse to a better situation; nay, upon his principles, I look upon death as being of hardly any greater moment than drinking a glass of water. I have been convinced of the truth of Swedenborg's doctrine from these arguments in particular, viz. That *One* is the author of everything, and not a separate person the Creator, and *another* the Author of religion; that there are degrees in everything, and these subsisting to eternity—the history of creation is unaccountable, unless explained in the spiritual sense. We may say of the religion which Swedenborg has developed in his writings from the Word of God, with Gamaliel: '*If it be of God it cannot be overthrown; but if it be of man it will come to nought.*'

"HÖPKEN."

The above testimony must surely be allowed to carry the greatest weight, both as it refers to the character of Swedenborg himself and of his writings. On the former subject, the assertions of a person of such rank and knowledge of the world, and founded on forty-two years intimacy, are beyond all exception; and on the latter, the opinion of a man of such intelligence, and such evident prudence and caution, is entitled to the highest respect.

* See above p. 51, where the nature and use of the *memorable relations* are explained.

VIII.
TESTIMONY
OF
GENERAL CHRISTIAN TUXEN,
RESPECTING
SWEDENBORG.

Connected with the last testimony is that of General Christian Tuxen, to whom Count Hôpken's letters were addressed. This gentleman, being the king of Denmark's Commissioner of War at Elsineur, at which port the vessels in which Swedenborg was proceeding on his voyages frequently stopped in their passage through the Sound, repeatedly obtained the company of the illustrious stranger at his house. In a letter to Mr. Nordenskjold, dated from Elsineur, May 4th, 1790, and printed in the *New Jerusalem Magazine*, he details many particulars of these interviews: and the result was, that he was so completely satisfied with his "valuable guest," that he calls him, at the close of his letter, "our late benefactor, and in truth not only ours, but that of all mankind, if they are seriously solicitous about their state after death. For my part," he adds, "I thank our Lord the God of heaven, that I have been acquainted with this great man and his writings. I esteem this as the greatest blessing I ever experienced in this life, and hope I shall profit by them in working out my salvation."

The following is an account of these personal interviews:

"A report having been circulated, that the late queen dowager of Sweden, Louisa Ulrica, had given Assessor Swedenborg the commission of speaking with her deceased brother the Prince of Prussia; I inquired (says the general,) of a certain minister,* a nobleman of great learning, who, for several years past, had honored me with his intimate friendship, whether he had heard anything of this report, and what kind of person Swedenborg was, and what character he bore. He answered me, that the report was not ill-founded; that it had been communicated by all the foreign ministers at Stockholm, to their respective courts; that Swedenborg from his youth was acknowledged to be one of the most learned men in Europe, particularly in mineralogy; but added, at the same time, that since he had, during the last twenty-seven years of his life, given himself up to the study of theology, it was thought by many, that, as he pretended he could speak with the dead, his understanding was deranged.

"As I lived at Elsineur, I also heard several other things concerning him; that he often passed the Sound in his travels to and from Amsterdam and London; and in what manner he had answered his landlord who kept the sign of Charles the XII., who, on asking him how that king fared in the other world, replied that he retained the same sentiments and conduct in the world of spirits as he did in this world. As also the following anecdote, which I had from a very re-

* Senator Count Hôpken, whose testimony we have just adduced.

spectable friend, who was a witness of it, viz. : That himself, together with the other officers of the custom-house at Oresound, had been invited by the Swedish consul, Mr. Kryger, to dine in the company of Swedenborg, whom many of the first people in town (also purposely invited) wished to see and know. Being all seated at table, and none of them taking the liberty of addressing Swedenborg, who was likewise silent, the Swedish consul thought it incumbent on him to break silence, for which purpose he took occasion, from the death of the Danish king Christian VI., which happened the preceding year, to inquire of Swedenborg, as he could see and speak with the dead, whether he had also seen Christian VI. after his decease. To this Swedenborg replied in the affirmative; adding, that when he saw him the first time, he was accompanied by a bishop, or some other prelate, who humbly begged the king's pardon for the many errors into which he had led him by his counsels. A son of the said deceased prelate happened to be present at the table; the consul, Mr. Kryger, therefore fearing that Swedenborg might say something further to the disadvantage of the father, interrupted him, saying, Sir, this is his son! Swedenborg replied, It may be, but what I am saying is true. This and other relations induced me a few years afterwards to solicit the Swedish consul, Mr. Rahling, to acquaint me the next time Swedenborg came to Elsineur; he soon afterwards informed me, by means of his nephew, Mr. Beyer, that Swedenborg was then at his house at dinner, together with the captain who brought him over, and desired I would make great haste as the wind proved favorable, and they were on the point of embarking. I made all possible haste, and on entering the house, I addressed the Assessor as being an intimate friend of the consul's, and came on purpose to have the honor of the acquaintance of so celebrated and learned a man as himself; and I requested his permission to ask him a few questions. To this he civilly and mildly answered, Ask what you please; I shall answer all in truth. My first question was, Whether the relation, reported as having passed between himself and the queen at Stockholm, was true? He answered, Tell me in what manner you have heard it related, and I will tell you what part of it is true or otherwise. I replied, that as I saw he was on the point of going on board the vessel, I supposed there was no time to lose, and therefore desired he would have the kindness to relate the affair to me. He consented, and told it me in the same manner as I had been informed of it before by means of letters from people of credit; adding, however, the following circumstances: That the senator Count Scheffer, came one day to see him, and asked him whether he would accompany him to the court next day; Swedenborg inquired why he proposed it, as he very well knew he occupied himself with other concerns than going to court. Count Scheffer replied, that the queen, a few days before, had received a letter from her sister the Duchess of Brunswick, in which she mentioned a censure or criticism she had read in the gazette of Gottingen, on a man at Stockholm, who pretended to speak with the dead; and she wondered much that the queen, in her letters to her, had never mentioned a word on that subject. The queen then inquired of those present, Whether it was true that there was such a man, and whether he was not insane? To this Count Scheffer answered, That he was far from insane, but a sensible and learned man. Upon this, the queen expressed her wishes of seeing him; when Count Scheffer said that he was intimately acquainted with him, and would propose it to him. The

count accordingly made Swedenborg promise to accompany him to court, which he did. The king and queen being arrived, entered into conversation with the foreign ambassadors, and other principal characters at court, and then approached Count Scheffer, who presented Swedenborg. The queen expressed her satisfaction at seeing him, and asked him, Whether it was true, that he could converse with the deceased? He answered, Yes. She inquired further, Whether it was a science that could be communicated to and by others? No. What is it then? A gift of the Lord. Can you, then, speak with every one deceased, or only with certain persons? He answered, I cannot converse with all, but with such as I have known in this world; with all royal and princely persons, with all renowned heroes, or great and learned men, whom I have known, either personally, or from their actions or writings; consequently, with all, of whom I could form an idea; for it may be supposed that a person whom I never knew, nor of whom I could form any idea, I neither could nor would wish to speak with. The queen then asked him, Whether he would undertake a commission to her lately deceased brother? He answered, with all my heart. On this he followed the queen, with the king and Count Scheffer, to a window in the apartment, where the queen gave him his commission, to which he promised to bring her an answer. After this he was invited to the royal table, where they put a thousand questions to him, which he answered truly. Some time afterwards, Count Scheffer paid him another visit, and asked him whether he would accompany him to court again, to which he consented. The queen on seeing him, said, Do not forget my commission. He answered, It is already done. And when he delivered her his message, she was extremely surprised, and became suddenly indisposed; and, after some recollection, she said, This no mortal could have told me! On my inquiring whether any person had heard what the queen had said when she gave him the commission, he answered, I do not know; yet she did not speak so low but that the king and Count Scheffer, if they had attended to it, might have heard it. This may be depended upon, as the late venerable man himself related it to me.

"In the further course of conversation with him on the principles of religion advocated and explained by him, I took an opportunity of asking him, How a man, who was confident that he was serious in his duty towards God and his neighbor, could be certain, whether he was in the right road to salvation or not? I was answered, That this was very easy; and that such a man need only examine himself and his own thoughts according to the Ten Commandments; as, for instance, whether he loves and fears God; whether he is happy in seeing the welfare of others, and does not envy them; whether, on having received a great injury from others, which may have excited him to anger and to meditate revenge, he afterwards changes his sentiments, because God has said, that vengeance belongs to him, and so on; then he may rest assured, that he is on the road to heaven; but when he discovers himself to be actuated by contrary sentiments, on the road to hell. This led me to think of myself as well as of others; and I also asked him, Whether he had seen the lately deceased king, Frederick V., adding, that although some human frailty or other might be attributed to him, yet I had certain hopes that he was happy? His answer was, Yes; I have seen him, and I know that he is very happy, and not only he, but likewise all the kings of the house of Oldenburg, who are all associated together.

"Some time afterwards I was informed that he had returned by way of Gottenburg to Stockholm, and as I had accidentally heard that the consistory had begun to examine into a letter written by him to a doctor of divinity at the College (Dr. Beyer), which was declared by the dean (Dr. Ekebom) to be heretical, I endeavored to obtain the extracts of the minutes that were printed, and which were to prove the doctrine of Swedenborg to be erroneous; but these extracts aimed chiefly at blackening the character of Dr. Beyer and a learned Dr. Rosen. I therefore wrote to Swedenborg, and requested him to inform me concerning these transactions, and received a letter from him in answer, an attested copy of which is annexed to these anecdotes of my personal interviews with Swedenborg.

"As I had been so happy for several years as to enjoy the familiar acquaintance of the younger brother of Count Hôpken, Baron Charles Frederic Hôpken, who was Ambassador at our court from Sweden, and who had been in the like capacity at Constantinople, and who was, moreover, a very courteous and agreeable nobleman, I embraced an opportunity, after the death of Swedenborg, of writing to this eminent man, and of putting several questions to him, which he did not directly answer, yet very politely sent me the letters which I have much pleasure in sending you; all which are attested copies. They give a faithful account of our late benefactor, and indeed not only of ours, but that of all mankind, if they are seriously solicitous about their future state after death. For my part, I thank our Lord the God of Heaven, that I have been acquainted with this great man and his writings. I esteem this as the greatest blessing I ever experienced in my life, and I hope I shall profit by them in working out my salvation.

"My valuable guest took his leave of me, for the last time, in a very affectionate manner, and I hope that I shall, in the other life, testify to him my grateful heart.—I am, with all respect, yours, &c.,

CHRISTIAN TUXEN.

"Elsineur, May 4, 1790."

Letter from Emanuel Swedenborg to General Tuxen.

"SIR,

"I received your letter of March 4th, by Lieut. Tuxen your son, who did me the pleasure of paying me a visit. My duty demanded a speedier answer; but as I waited for the conclusion of the affair at Gottenburg, in order to communicate something of it to you, I have from time to time postponed it. I have suffered this matter, and all the invectives used against me at Gottenburg, to come to an end: and I have since sent the chancellor of justice, and the senator Ekeblad, a copy of the annexed, by means of which I effected a change in the business, of which I shall inform you some other time. The affair took its rise, at Gottenburg, from the dean; the deputies of that city having been instructed to complain of me and Dr. Beyer to the diet, they pushed matters as far as they could, but would never have effected anything, unless the bishop, Filenius, who was then president of the clerical order, had taken upon himself the management of it, and in a crafty manner gained over some members of the order, which the

bishop first did from a secret dislike, but afterwards out of inveteracy. For this reason a committee was appointed by the order of clergy on the Swedenborgian cause. Whilst they were deliberating on this subject, I was not suffered to be present, but it was all carried on clandestinely; yet the committee (which consisted of bishops and professors,) found the matter quite different from what bishop Filenius had represented it: they terminated it in my favor, and, in their report to the order, expressed themselves in regard to myself very handsomely and reasonably. But thus far bishop Filenius prevailed, that a memorial should be presented to his majesty and council, that the chancellor of justice might appease the troubles arisen at Gottenburg. In consequence of this, a letter was addressed by the chancellor to the consistories, to desire their opinion; and this occasioned the subject to be afterwards agitated in the chamber of council for two days; and it was then I presented the memorial annexed, which has also been discussed, and concluded in such a manner, that the chancellor of justice wrote to the consistory of Gottenburg, which is not against me, and the particulars of which I shall at another time communicate. I knew nothing of all this, whilst it was agitating; but, enjoying the calm in my chamber, I let the storm rage without as much as it pleased; for it was agreed both at the diet, and in the council, not to touch my person. I send you the inclosed copy, which I have also presented to the council, in order that it may be communicated to the Counts Bernstorff and Thott, whereby they may see the state of affairs, lest the printed protocols of Gottenburg, which are filled with invectives, should operate against the good opinion they before had of me. If the inclosed could also be translated into German, and printed in Hamburg, it would give me pleasure. In the month of June next, I intend to set out for Amsterdam, where I am to publish the *Universal Theology of the New Church*. If the ship then remains some time off Elsinour, I shall have the pleasure of coming to your house, to wish yourself, your dear lady and children, all possible happiness.—I remain, in all affection, familiarity and friendship, Sir, your most obedient servant,

“EMANUEL SWEDENBORG.

“Stockholm, May 1st, 1770.”

IX.

TESTIMONY OF C. SPRINGER, Esq.,

SWEDISH CONSUL AT THE PORT OF LONDON,

RESPECTING SWEDENBORG.

This gentleman was many years the intimate friend of Swedenborg, both in Sweden and in England. He was known to many of the early readers of Swedenborg's works in this country, and has left the strongest testimony to the worth and extraordinary character of his friend.

The following is a letter, which Mr. Springer addressed to the Abbé Perneti, librarian to the king of Prussia, who had written to Mr. S., wishing to receive information concerning Swedenborg's works, and to ascertain what he knew respecting him.—

" SIR,

" By the letter with which you have honored me, dated Berlin the 6th of December last, which came late to hand, I perceive that you desire to have some of the works published by the late Assessor, Emanuel Swedenborg; as also a relation of the particulars that passed at my meeting with him during his lifetime; and that my friends, Messrs. de Nordenskjold, have directed you to me for such information: in regard to which, I shall satisfy your desires on those heads, so far as my strength and sight will permit me, which have failed me considerably within the last two years, and which, on my approaching near to my seventy-ninth year, is indeed less to be wondered at.

" It is to be observed, that Assessor Swedenborg was not a count, but a simple gentleman up to the year 1719. His father, Jasper Swedberg, was bishop of Skara, and a man of great learning; but this Emanuel Swedenborg was gifted of God with greater endowments. His knowledge and sincerity were both very remarkable. He was constant in friendship, extremely sober in his diet, and plain in his clothing. His common food was bread and butter, and milk and coffee; yet at times he was wont to eat a little fish, but very seldom any meat; he never drank above two glasses of wine, and that only in company. He disregarded places of honor, and therefore determined, about the year 1746, to request his discharge from the place he had so long occupied: but the king granted him, as a pension, the salary of his office, which he enjoyed to the time of his decease. It gives me a very particular pleasure to understand that you, Sir, intend to translate some of his works, to the intent that they may become more generally known; and that you propose beginning with that entitled, *Arcana Cælestia*. It is in eight vols., and sells for eight guineas. His last tract, entitled, *Coronis seu Appendix ad Veram Christianam Religionem*, sells for two shillings. The expense for the carriage may be about three shillings more, so that the total will amount to eight pounds thirteen shillings. An opportunity of sending them by Hamburg may be found during any month in the year.

" I waited, Sir, on the Count de Luzi, and informed him of your commission to me respecting these books. He told me, that he had not received any advice, but as he was well acquainted with you it was sufficient, and that he would take upon him to advance the money for the purchase of the books; adding afterwards, that it might not be amiss, that you should be informed of the high price of them before they were sent. It will, therefore, entirely depend upon you, Sir, to inform me whether you wish to have them sent.

" I apprehend, Sir, that you must be possessed of another Latin work of the late Swedenborg, entitled, *De Cælo et Inferno*. I could wish, nevertheless, that you were also possessed of the English translation of that work, which was performed by the learned doctor in divinity, Thomas Hartley: in the margin of that work are to be met with notes and observations of the translator. His treatise cost ten shillings.

" This Dr. Hartley has likewise translated into English, with notes and learned observations, a small treatise of the late Swedenborg, entitled, *A Theosophic Lucubration on the nature of Influx, as it respects the Communication and Operation of the Soul and Body*, in 4to. The price of that translation is two shillings and sixpence: it concludes with a letter from Swedenborg to Dr. Hartley, concerning his family and connexions.

"There is also a small volume in 8vo., the Latin title of which is, *Nova Hierosolyma*, &c. This also has been translated into English, but is imperfect.* The Latin copy, is therefore, more worthy of perusal on this account, than that edition. It may not be amiss to observe, that although this translation is imperfect, there is not, as I am informed, a copy to be sold. As to the *Arcana Cælestia*, I am told that there are but two sets of the volumes to be met with; one of which I have retained for your service.

"I shall now proceed to satisfy the desire you have, Sir, of being informed of the discourses I had with the late venerable Swedenborg, as well by ourselves, as in the presence of others; but I must here observe, that as these discourses were numerous, it would be too difficult to relate the whole.

"It is certain, that two or three weeks before his decease, and not two or three days (as his opponents insinuate), I asked him, when he believed that the New Jerusalem, or the New Church of the Lord, would be manifested, and if this manifestation would take place in the four quarters of the world? His answer was, that no mortal could declare the time, no, not even the celestial angels; and that it was solely known to God. Read, said he, the Revelations, chap. xxi. 2, and Zechariah, chap. xiv. 9, and you will find, that it is not to be doubted, but that the New Jerusalem mentioned in the Apocalypse, which denotes a new and purer state of the Christian Church than has hitherto existed, will manifest itself to all the earth. I questioned him also concerning the letter that was written by the queen of Sweden to her brother the deceased Margrave; he replied, much of the common report is true, and part of it not; but perhaps the whole of the matter is better known at Berlin than in other parts. I then asked him whether it was true, as I was informed it was, that when he was at Gottenburg (a town about sixty Swedish miles from Stockholm), he had foretold to his friends, three days before the arrival of the post, the particular hour of the beginning of the great fire that happened at Stockholm; to which he replied, that it was exactly true. I put to him also many questions concerning Charles the XII. of Sweden, and received surprising answers from him on that head.

"I shall now proceed to relate to you, Sir, what I have seen and heard of him. Fifteen years ago, Swedenborg was about to depart for Sweden, and desired me to procure him a good captain, which I did. I made the agreement with a person named Dixon. Swedenborg's effects were carried on board the vessel, and as his apartments were at some distance from the port, we took for that night a chamber at an inn near it, because the captain of the vessel was to come and fetch him in the morning. He went to bed; and I went to sit in another room with the master of the house, with whom I was conversing. We both heard a remarkable noise, and could not apprehend what it could be; and therefore drew near to a door, where there was a little window that looked into the chamber where Swedenborg lay. We saw him with his hands raised towards heaven, and his body appeared to tremble.† He spoke much for the space of half an hour, but we could understand nothing of what he said, except

* The extracts from the *Arcana Cælestia* were omitted in that edition.

† It may be very easily supposed, that when Swedenborg had a very full and interior communication with spirits, the effects of such communication would be visible in his external look and deportment. As, however, he lived much in retirement, these effects could not, of course, be often seen by others.

that, when he let his hands fall down, we heard him say with a loud voice, My God! But we could not hear what he said more. He remained afterwards very quietly in his bed. I entered into the chamber with the master of the house, and asked him if he was ill. No, said he; but I have had a long discourse with some of the heavenly friends, and am at this time in a great perspiration. And as his effects were embarked on board the vessel, he asked the master of the house to let him have a shirt; he then went again to bed and slept till morning.

"When the captain of the vessel came to fetch Swedenborg, I took my leave of him, and wished him a happy voyage: having then asked the captain if he was provided with good and necessary provisions, he answered me, that he had as much as was needful for the voyage. On this Swedenborg said, 'My friend, we have not need of a great quantity; for this day week we shall, by the aid of God, enter into the port of Stockholm at two o'clock.' On Captain Dixon's return, he related to me that this happened exactly as Swedenborg had foretold.

"Two years afterwards, Swedenborg returned to London, where we continued our ancient friendship. He informed me that he had sent his works to the Swedish bishops, but without fruit, and that they were received by them with the same indifference as he had experienced on the part of the English bishops. I observed a remarkable change amongst the bishops in London; for before his voyage to Sweden, they received his works with indifference, but after it, with great respect. I asked him whence this change happened? He replied, 'God knows the time when His church ought to commence.'

"His intimate friends here were the doctor in divinity, Thomas Hartley; the deceased doctor in philosophy, Hampe, a learned man, who was preceptor to George I.; and the doctor in medicine, Messiter: But Dr. Hartley, a man of profound learning and a true servant of God, was his most intimate friend. It was he who translated into English (as was observed above,) the work of Swedenborg, entitled, *De Calo et Inferno*, with the learned observations thereon; as also that which is entitled, *A Theosophic Lucubration on the nature of Influx*, with notes of a like kind. This doctor is still alive, but far advanced in years.

"As to what relates to myself, I cannot, Sir, point out the reason of Swedenborg's great regard for me, who am not a man of literature. It is true that we were good friends in Sweden, but that this friendship should have continued between us with such constancy as it did, is what I did not expect.

"The whole of what he has related to me, concerning my deceased friends and enemies, and of the secrets which existed only between them and me, is almost past belief. He even explained to me in what manner the peace was concluded between Sweden and the King of Prussia; and praised my conduct on that occasion. He pointed out to me the three great personages whose services I made use of in that circumstance, which was, nevertheless a great secret betwixt us. I asked him how he could be instructed of these particulars, and who had discovered them to him; to which he replied, 'Who informed me of your affair with Count de C—E—d? You cannot deny the truth of what I have just related to you. Continue (added he) to merit his reproaches; depart not from the good way, either for honors or money; but, on the contrary, continue as constant therein as you have been hitherto, and you will prosper.'

"I wish, Sir, that I was capable of reporting to you all that he told me; but I must finish my letter in assuring you of the esteem with which I am, yours, &c.,

"London, January 18th, 1782."

"C. SPRINGER.

X.

ANECDOTES

COLLECTED BY MR. ROBSAHM,

DIRECTOR OF THE BANK OF STOCKHOLM,

CONCERNING THE

LIFE OF SWEDENBORG WHEN AT HOME.

Mr. Robsahm, who was also one of the intimate friends of Swedenborg, collected, shortly after his decease, a number of anecdotes concerning Swedenborg's life at home, which he published in a pamphlet, and which, although not of much importance, may nevertheless be read with interest by those who desire to know everything that can be known concerning the life of so extraordinary a man.

Mr. R. commences thus:

"Swedenborg was assessor of the Metallic College, and member of the Academy of Sciences in Sweden. The little regard he had for titles of honor and human grandeur, made him determine, after he began to devote himself exclusively to spiritual studies, to request his dismissal from the office of assessor, the duties of which he had punctually fulfilled for about thirty years. He had a house in the environs of Stockholm. It was built and arranged after his own taste; the apartments were rather small, but suitable to himself. Although he was a man of most profound learning, no other books were seen in his study than the Hebrew and Greek Bible, together with his own indexes of his works, whereby he saved himself the trouble, when referring to different passages, of going through all which he had before written.

"Adjoining to the house was a pretty large garden, in the midst of which he had a summer-house, or pavilion; there were four doors to the apartment which formed a square, which was occasionally turned, in an instant, into an octagon form, by the means of four other doors which belonged to it. One of these doors shut with a secret lock, which being opened, there appeared a glass door placed opposite a fine green hedge, where a bird was seen in a cage. This new spectacle produced an agreeable surprise of a second garden to the person who opened the door, which Swedenborg related to be more agreeable than the first. At the entrance of the garden there was a parterre well covered with flowers, which he was very fond of. He derived no other advantage from the garden, for he gave the whole produce of it to the gardener who waited on him; as also that of a very handsome green-house, in which he took much pleasure.

"The gardener and his wife were the only servants he had; of the latter he never desired other service than that of making his bed, and of bringing water into his first apartment; he generally made his own coffee on the fire in his study, and took much of it well sweetened; and when at home his dinner consisted of a small loaf put into boiled milk, and at that time he neither drank wine nor any spirituous liquor, nor did he take any supper: though he was very sparing in his eating and drinking, yet he would sometimes, when in com-

pany, enjoy a moderate glass, but was always in one equal temper of mind, and cheerful.

"He had a fire constantly kept up in his study from autumn, through the whole winter, until spring, but his bed-room was (contrary to the usual custom in Sweden) always cold; and according as the cold was more or less severe, he made use of three, or four blankets. When he awoke he went into his study, where there were always live coals, on which he laid wood with birch rind, having a number of little bundles ready for convenience, and to make a quick fire before he set himself down to write.

"In his parlor was a table of black marble, on which one would have supposed, at first sight, that a hand of cards had been carelessly thrown, it being so well imitated. He made a present of this table to the Royal College of Mines, who preserve it with great care. This room was neat and genteel, but furnished in a plain style.

"His wardrobe was simple, yet suitable to the season. He wore in winter a fur gown, and when at home in summer a morning robe. He usually spoke very distinctly: when he began to talk in company every one was silent, as well from the pleasure they had of hearing his discourse, as from a sense of his well known great erudition, which he did not show but on occasions in which he found himself compelled to prove his assertions, or the little weight of argument of some with whom he conversed. Besides the learned languages, in which he was well versed, he understood the French, English, Dutch, German, and Italian, having often travelled in those countries.

"In general, he would not enter into dispute on matters of religion: if he was necessitated to defend himself, he did it with mildness and in few words; but if any one would not be convinced, and became warm in argument, he retired, saying, 'Read my writings attentively and without prejudice, they will answer you in my stead, and will afford you reason to change your ideas and opinions on such things.'

"He used, at first, freely to speak of his visions and spiritual explications of the Scriptures; but as this displeased the clergy, who proclaimed him a heretic and madman, he resolved to be less communicative of his knowledge in company, or, at least, more cautious, lest the censorious should have room to blame what they could not comprehend like himself. Mr. Robsahm once addressed the rector of the parish where he lived (an old and respectable clergyman), asking him what he should think of Swedenborg's visions and explanations of the Bible? The venerable man answered, 'God alone can judge of this, but I cannot think him to be such a person as many do: I have myself conversed with him, and in companies where we have been together, I have found him to be a good and holy man.'

"It was remarkable, that Swedenborg never endeavored to persuade any person to receive his opinions; he was once asked, whether it might be possible for any one, but himself, to arrive at the same degree of spirituality; he replied, 'Take good care, for the natural man lays himself open to temptations, when, by his own speculations, he tries to find out celestial things that transcend his understanding.' He then declared, how the Lord has taught us in the Lord's Prayer to pray, *Lead us not into temptation*; which means, that we ought not, from our own power and knowledge, to doubt of the divine truths revealed to us;

'I never thought,' added he, 'I should have come into the spiritual state in which I am; but the Lord had prepared me for it, in order to reveal the Spiritual Sense of the Word, which he had promised in the Prophets and the Revelations.'

"An ecclesiastic, who was a follower of Zinzendorf, and a doctor of divinity in Gottenburg, undertook to oppose the writings of Swedenborg; but after having first begun by asserting that he had not read those writings, he went on with his preliminary discourse, using the grossest invectives, and the most malignant and scandalous expressions, even against Swedenborg's person; unto which Swedenborg replied with so much modesty and mildness, without taking notice of his antagonist's person, that all applauded both the substance of what he said, and the manner in which he conducted himself.

"A certain critic, who is well known for observing but little decorum in his expressions, as well on the writings of an author as on the author himself, also undertook a bitter invective against his writings. The reply Swedenborg made to it, was very short; it was printed only to communicate to his friends, and drawn up in the following terms: 'I have read what Dr. E. has related of me in his *Theologica Bibliotheca*, p. 704, and find the same to contain the grossest scandals against my person. I have not met therein with a grain of pure reason against any particular passage in my writings, and must observe, that to attack any person with envenomed daggers in such a manner, is against all laws of justice; and therefore I deem it but an indignity to use such kind of arguments in reply to my opponent, as engaging in them would be more like two women of the lowest class, who, in scolding, cast dirt into one another's faces, than anything else. Read, if you please, what is published in my last work, entitled, *Vera Christiana Religio*, of those arcana, which were discovered by me from the Lord, at No. 846 to 851, or page 492 to 502, and afterwards conclude, yet from an unprejudiced reason, respecting my revelation.' Moreover, there is some account of this person to be found in a memorable relation, inserted in the above-mentioned work, at No. 137, p. 105 to 108; which may be read by any that wish to be further informed.

"It is a very singular circumstance, that almost all who have read the writings of Swedenborg, with a design to refute them, have finished the attempt by adhering to his sentiments.

"He was in nowise led by that self-love, which is observable in those who publish new opinions concerning church doctrines; neither did he seek to make any proselytes, not even communicating his thoughts and sentiments, but to those whom he thought virtuous, disposed to hear them with moderation, capable of comprehending them, and lovers of truth.

"He explained to Mr. Robsahm, the reason why the clergy at that time were so unwilling to receive his interpretations of the Scriptures. 'It is,' said he, 'because they confirm themselves in the doctrine of faith alone, from the schools, the colleges, and the universities; and having confirmed themselves in some evil, do not see that evil as evil, but find every day more pleasure in it, and *vice versa*. Besides,' added he, 'although they see and find that I speak truth, their ambition to preserve their reputation in the world, will not suffer them publicly to profess what they are convinced to be irrefutable truths.' This conversation passed just after Swedenborg had been visited by the famous clergyman Dr. Rutstrom, who died in his confinement in the palace of Stockholm, a little while

after the revolution in 1772. Swedenborg said, that Mr. Rutstrom acknowledged it all; but his life and actions proved, that he held his own tenets dearest to him. The chaplain to the Russian embassy, Mr. Oronoskull, a monk of the order of Alexander Newsky, who was at Stockholm with the ambassador Count Osterman, led a very orderly and decent life (contrary to the usual custom of many Russian priests); he borrowed Swedenborg's works, which he read with great pleasure; he was likewise anxious to see and converse with such an extraordinary man. Mr. Robsahm fulfilled his desire, and invited him and Swedenborg to dinner, in company with the late president of the Royal College of Commerce, Mr. V. Carleson, the counsellor of the Chancery, Mr. Berck, and some other gentlemen. During dinner, the priest, among other things, asked of Swedenborg, whether he had seen the Empress Elizabeth. He replied, I have often seen her, and I know she is in a very happy state. These words occasioned the priest to shed tears of joy. Her good sentiments towards her people, said Swedenborg, were after her decease known in the other life; for there it was declared, that she never went into the council without praying to God for advice and assistance to govern her country and people with wisdom and equity. This discourse so much affected the priest, that he indicated by his silence and tears his happy surprise.

"Mr. Robsahm having asked of the wife of Swedenborg's gardener, if she had ever observed any change in the countenance of her master, soon after he had conversed with spirits; to this she replied: 'Entering one day, after dinner, into his chamber, I saw his eyes like unto a most bright flame: I drew back, saying, in the name of God, Sir, what has happened extraordinary to you, for you have a very particular kind of appearance? What kind of look have I?' answered he. I then told him what had struck me. Well, well, replied he (which was his favorite expression), don't be frightened; the Lord has so disposed my eyes, that by them spirits may see what is in our world. In a short time this appearance passed away, as he said it would. I know,' said she, 'when he has conversed with heavenly spirits, for there is a pleasure and calm satisfaction in his countenance, which charms those who see it; but after he has conversed with evil spirits, he has a sorrowful look.'

"Concerning his temptations, it has been mentioned by his honest servants, the old gardener and his wife, that their master in the night time often spoke aloud, when the evil spirits were with him, which they could easily hear, their room being adjoining. When asked what caused his disturbance in the night, he answered, that it had been permitted the evil spirits to blaspheme, and that he had spoken against them zealously. It happened often, that, weeping bitterly, he cried with a loud voice, and prayed to the Lord that he might not be forsaken in his temptation which then assailed him. His words were, Lord, help me! Lord, my God, do not forsake me! Those who saw him in these states supposed he was sick; but when delivered from them, he returned thanks to God, and told those who were troubled for him, God be eternally praised! comfort yourselves, my friends, all has disappeared or passed away; and be assured, that nothing happens to me, but what the Lord permits, who never lays on us a burden more weighty than we are able to bear.

"Once it was remarkable, that after such a state he went to bed, and did not rise for several days and nights. This gave his domestics much uneasiness:

they consulted together, and supposed he was dead, from some great fright. They intended to break open the door, or to assemble their friends. At last the man went to the window, and discovered, to his great joy, that his master was alive, turning in his bed; and the next day he rang his bell. The woman went in, and related her own and her husband's uneasiness for him; he told her with a cheerful countenance, that he had been very well, and in want of nothing.

"On arriving at Gottenburg from London, he was told that his house had been destroyed by the flames, in the great fire that burnt almost all the south suburbs of Stockholm, in 1756. No, answered Swedenborg, my house is not burnt; the fire only reached to such and such a part. What he said was true; and the circumstance was then of so recent a nature, that he could have had no particular account of it, either by letter or by any person. It likewise appears that he had predicted that such a fire would happen.

"One day a prisoner was publicly executed; Mr. Robsahm went in the evening to visit Swedenborg, and asked him, how a malefactor, in the moment of his execution, finds himself on entering the world of spirits? He answered; when he lays his head on the block, he loses his senses, and that, after the beheading, when the spirit enters the world of spirits, the prisoner finds himself alive, tries to make his escape, is in expectation of death, and in a great fright, as thinking either on the happiness of heaven, or the miseries of hell in that moment. At last, such a one is associated with the good spirits, who discover to him, that he is really departed from the natural world. And then he is left to the exercise of his own inclinations, which lead him to the eternal place of his abode.* Swedenborg added, that a man ripened in evil, whom the law and the axe, or halter, removes from earth, although apparently repenting, always remains evil to eternity; because his conversion is forced, and not performed out of his own free will, which God requires. For unless his crimes had thrown him into prison, where he sees death impending, he would not have turned his thoughts to God, much less his heart, which is hardened by custom to a wicked life; and perceiving himself, after death, to live as before, he rushes headlong into the same wicked practices, as he did in the world, and thus is quickly led on to the hell, with the spirits of which he was in conjunction while on earth. It is a very different case, added he, with those who, indeed, are executed for some crime, which they have committed in drunkenness or passion, but without any design; such persons repent earnestly of their actions; and unless they have, in the course of their life, confirmed themselves in opposition to the commandments of God, they become after death, when divested of their infirmities, happy spirits.

"Although Swedenborg openly avowed and maintained the most profound veneration for the Sacred Scriptures; although he never supported one principle contrary to the decalogue, or a good Christian life; although his conduct was exemplary; and although he never spoke either against the government or particular persons, he was not exempted from persecutions; he found enemies so determined to do him mischief, that he deemed it necessary to leave the capital that he might not fall into their hands. A young man, in particular, went even to his own house, with a design to assassinate him; the gardener's wife told him that

* This transformation is amply described in his *Treatise of Heaven and Hell*.

Swedenborg was not at home, lest mischief should follow. But he would not believe her, and ran into the garden, thinking to find him. God, however, who kept him under his especial protection, encompassed him on this occasion; for the young man being in haste to get in, a nail that was in the lock fastened so to the cloak with which he was covered, that he could not disentangle himself, and his naked sword fell from beneath the cloak out of his hands: thus greatly embarrassed, the fear of being discovered seized him, and he retired with all possible haste. This same person was afterwards killed in a duel.

“His writings raised him many enemies amongst the clergy, who found various pretences to persecute him. At the time of the meeting of the four houses, called the diet, which was held in the year 1769, at Norkjoping, Swedenborg had a box sent from England, containing some of his printed works; these were stopped for examination, according to the laws which prohibit the introduction of all books reputed contrary to the Protestant Religion. Swedenborg desired, therefore, the favor of Bishop Filenius, his nephew, and member in the house of the clergy, to get this box returned to him, as he intended to make presents of these books to the several members of the houses: notwithstanding the bishop cordially promised it, and, at the same time, embraced and kissed Swedenborg, yet this very man did everything in his power to get these works confiscated. Swedenborg used afterwards to call him Judas Iscariot, because he had deceived him with kissing, when he would have been satisfied with a blunt refusal, and, therefore, could not help expressing his displeasure at such deceitful behavior, being conscious that every person who knew him and his works, must allow, that he always insisted on a good life, with integrity in all our dealings; that charity must be united with faith; and that charity consists not only in thinking no ill and speaking no ill of our neighbor, even in doubtful cases, where the intention is not evidently bad, but that we must primarily keep in view the necessity of promoting good uses, peace, love, and true knowledge. God, being truth and sincerity Itself, cannot but abhor all falsehood and deceit, because they spring from impure motives, such as worldly-fear, self-interest, vanity, and no trust in Providence; and as God is love Itself, he cannot but abominate everything that tends to destroy the true peace and happiness of mankind.

“That very year, at the same assembly, some members of the house of the clergy, had artfully laid a scheme, that our author should be examined, and, after examination, be declared as a man out of his senses, whom it was dangerous to leave at liberty, but that he ought to be imprisoned as a lunatic. A certain senator,* and friend to Swedenborg, disclosed to him the whole plot, and advised him to leave the kingdom. At this news Swedenborg appeared much afflicted and going into his garden, fell on his knees, and prayed to the Lord to direct him what to do. After this prayer he received this consolatory answer, *That no evil should touch him*. This really happened, as his enemies were afraid to execute their persecution, when they considered his being a member in the house of nobles, and related to many of the nobility and dignified clergy; however, he soon after undertook another voyage, but being informed, on his return, of the evil intentions and malice of his persecutors, and, being instructed by experience of what they were capable, he addressed himself to the king, in the following terms, drawn up in the form of a letter:—

* The Senator Count Hôpken.

“SIRE,

“I find myself necessitated at this period to have recourse to your majesty's protection, having met with usage of such a nature, as no other person has experienced since the establishment of Christianity in Sweden, and much less since there has been liberty of conscience. The following is an abridgment of the particulars that are the occasion of my requesting your Majesty's interference—On my arrival in Sweden from foreign parts, I was informed, that Bishop Filenius had suppressed and seized the copies of my treatise, *De Amore Conjugiali*, which I had printed in Holland, and which were sent to Norkjoping. Having inquired of some bishops, whether Bishop F. had acted in this manner from his own authority, or from that of the clerical body, they replied, that they had heard of the affair, but that none of them had been consulted about it, or had given his consent thereto; and that there was not one word set down in the journal of the ecclesiastical court concerning it. Some ecclesiastics at Gottenburg, being emboldened by this inconsiderate and violent conduct of the bishops, began to speak and declaim loudly against my writings; and so far succeeded as to have an assembly appointed for their examination, consisting of some bishops and professors in divinity. This assembly continued sitting for the space of some months, and at length made a favorable report, which stopped the mouths of those accusers at once; their attempts were then thought to cease, and the affair to have an end. To prevent all thought of its being re-kindled, it was concluded, that a petition should be presented to your majesty, to issue orders to the chancellor of justice, to give an information of the authors who had raised the disturbance at Gottenburg. The bishop and deacon of that place, who were the principal movers in this affair, seeing the little success of their project to engage the body of the clergy, to light up the fire for which they had made ready the materials, had recourse to calumnies and injuries, and filled twenty printed leaves with invectives, which they circulated amongst the public. I was farther informed, that your majesty, hearing of this dispute, took it under your own consideration, decided it in the senate, and ordered the chancellor to forward letters relative thereto to the consistory at Gottenburg.

“I had no notice sent me of all these proceedings; my person, writings, and sentiments on the worship of the Lord our Saviour, were attacked and persecuted, and I have neither been called to make my defence, nor been heard respecting it; but truth itself has answered for me. The accounts that were published at Gottenburg on this matter, did not touch the substance of the cause, and were filled with invectives and gross injuries. The first account I had of these papers, was from a general commissary of war at Elsinour,* and a friend at Stockholm, who lent them to me for a day; and I found therein two letters of Bishop Filenius, wherein it is said, that he should meddle no more in it. I am desirous to convince the world, that all these proceedings, from their beginning to their end, have been carried on without my having ever been heard. A rumor has, nevertheless, spread throughout Stockholm, that the chancellor of justice has declared in writing to the consistory at Gottenburg, that my works are prohibited from being brought into that place, under the penalty of fifty dollars; and that my writings have been declared false, and not true. I have

* General Tuxen, mentioned above.

already informed your majesty, and beseech you to recall it to mind, that the Lord our Saviour manifested himself to me in a sensible personal appearance; that he has commanded me to write what has been already done, and what I have still to do; that he was afterwards graciously pleased to endow me with the privilege of conversing with angels and spirits, and to be in fellowship with them. I have already declared this more than once to your majesty, in the presence of all the royal family, when they were graciously pleased to invite me to their table with five senators, and several other persons; this was the only subject discoursed of during the repast. Of this I also spoke afterwards to several other senators; and more openly to their excellencies Count de Tessin, Count Bonde, and Count Hôpken, who are still alive, and were satisfied with the truth of it. I have declared the same in England, Holland, Germany, Denmark, and at Paris, to kings, princes, and other particular persons, as well as to those in this kingdom. If the common report is believed, the chancellor has declared, that what I have been reciting are untruths, although the very truth. To say that they cannot believe and give credit to such things, therein will I excuse them, for it is not in my power to place others in the same state in which God has placed me, so as to be able to convince them, by their own eyes and ears, of the truth of those deeds and things I publicly have made known. I have no ability to capacitate them to converse with angels and spirits, neither to work miracles to dispose, or force their understandings to comprehend what I say. When my writings are read with attention and cool reflection (in which many things are to be met with as hitherto unknown), it is easy enough to conclude, that I could not come to such knowledge, but by a real vision, and by conversing with those who are in the spiritual world. As a farther proof, I beseech* their excellencies to peruse what is contained in my treatise on *Conjugal Love*, page 314 to 316. This book is in the hands of Count de Ekeblad, and Count de Bjelke. If any doubt shall still remain, I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any mixture of deception. This knowledge is given to me from our Saviour, not for any particular merit of mine, but for the great concern of all Christians' salvation and happiness; and as such, how can any venture to assert it as false? That these things may appear such as many have had no conception of, and of consequence, that they cannot easily credit, it has nothing remarkable in it, for scarce anything is known respecting them.

"If it is true, that the chancellor has written to the consistory at Gottenburg, in the terms which I have related from the public rumor, it will give occasion to conclude, that my writings contain errors, and that what I have declared to be revealed to me are falsities, which can in nowise be proved, unless construed into a sense I never intended. In such a case, according to the laws on that head, I might be arrested and shut up in prison, and all this without being heard in my own defence. This is the motive for my having recourse to your majesty for protection; for since the establishment of Christianity and liberty in our country, it is a thing altogether unheard of, that any person has been proceeded against in the manner they have against me.

"On this important affair, which concerns not only my writings but also

* At that time the king only presided in the senate, to which body at large he therefore addressed this letter.

my person and reputation, I humbly request your majesty, that the reverend clergy may deliver their opinion to yourself on that matter, likewise the minutes of the council which examined the writings, and the letter said to be forwarded by the chancellor of justice to the consistory at Gottenburg, to the intent that I may be informed thereof, and, as well as others of your majesty's subjects, be enabled to make a suitable reply, and heard in my own defence, possessing the like right and privileges to require it.

"As to what relates to the Drs. Beyer and Rosen of Gottenburg, I advised them to nothing, but to address themselves to our Lord and Saviour Jesus Christ, as a means of attaining to heavenly good and blessedness, for he only has power in heaven and on earth, as declared in Matthew xxviii. 18. As far as I have been able to learn, they have said no more. This is conformable to the Augsburg confession, the *Formula Concordia*, and the whole of Sacred Writ. Yet these gentlemen have become no less objects of the most cruel persecutions than myself, arising from the enmity of the bishop and dean of that town. I can say the same of my writings, which I regard as another self; and that all that this dean has laid to my charge is mere scandal and falsehood. I have farther to entreat, that the two letters adjoining to this, which I wrote to Dr. Beyer concerning this business, may be read.*

"EMANUEL SWEDENBORG.

"Stockholm, May 10, 1770."

"It is well known by many living witnesses, that Swedenborg, after his extraordinary call to be an instructor of mankind, dedicated himself entirely to the great work which was assigned him. The future part of his life was spent, agreeably to the high commission he had received, in studying diligently the Word of God, in opening and elucidating the great truths therein contained, and in publishing them to his fellow-creatures, together with the important information made known to him concerning another world. For this purpose, he frequently left his native country to visit distant cities, particularly London and Amsterdam, where all his theological works were printed by him at a great expense, and with little prospect or probability of a reimbursement.

"It is in the writings of the studious and contemplative that we must read their lives, and learn what they were; and if we look at Swedenborg in this

* In Swedenborg's letter to Hartley (see p. 36), we have seen it stated, by Swedenborg, that up to the year 1769 he had suffered no persecution in his own country, but that he was on the most friendly terms with the bishops and senators, many of whom he had frequently informed respecting his extraordinary state, as having his spiritual sight opened to communicate with the spiritual world. However extraordinary this might appear to them, they did not, on that account, treat him with less respect; but as Mr. Collin observes, "he was universally esteemed for his various erudition, and for his probity, benevolence, and general virtue." (See p. 43.) When, however, his writings began to be seriously read by such men as Drs. Beyer and Rosen, and the truths they contain, to make some impression, it was natural to expect that the spirit of opposition and persecution would soon manifest itself; and no one expected this opposition more than Swedenborg himself, who well knew, and who has often declared, that the Doctrines of the New Church would meet with the most violent opposition from the doctrines of the old church. (See, in particular, his exposition of the xii. chapter of the Revelations.) Swedenborg, on his return to Sweden from London, after he had written his letter to Hartley, found that the storm of excitement and persecution was being raised against him, which occasioned this appeal to his majesty, the king of Sweden, for protection.

view, we are astonished at the greatness of his labors, the extent of his knowledge, the purity and consistency of his doctrines, the order and perspicuity of his discussions, all which bespeak a mind vastly above the common sort, indefatigable in its exertions, profound in its researches, illuminated and clear in its perceptions, pious, sober, and solid in its principles.

"With respect to this highly gifted man's visions and communications with the spiritual world, in a frequent visible intercourse with angels and other spirits, they are so well known and attested both in this and other countries, that sincere and well-informed minds will no longer doubt of their reality; numerous well-known instances might be adduced in confirmation of them: the following transactions, which may be depended on, will perhaps prove not unacceptable to many of our readers.

"The senator, Count Hôpken, and the wife of Swedenborg's gardener, have confirmed me in the truth of the two following transactions. After the decease of M. de Marteville, certain people came to demand a debt of his widow, of a considerable sum of money, that they said was due to them by her deceased husband; this she knew was not a just demand, because she was certain it had been paid during his life-time, yet could not tell where the acquittance was put. In her trouble she applied to Swedenborg, who informed her the next day where it was, telling her he had spoken with her deceased husband, who related to him where he had put this acquittance, and that she would find it in the particular place he described. The acquittance was found in the place Swedenborg had named. This account was universally known, both at court and in Stockholm, and every one related it according to his information.*

"Notwithstanding the number of visits that Swedenborg received from people of all ranks, he would never receive any particular ones, and more especially those of the female sex, without one of his domestics being present; he also required that his visitors should speak in the language of the country; the reason for which he gave was, I will have, said he, witnesses of my discourse and conduct, that all pretences to malicious assertions and scandal may be taken away.

"The following fact is a proof of what I have just observed, and which I have from the wife of Swedenborg's gardener. Bishop Hallenius, the successor of Swedenborg's father, paying a visit to Swedenborg, the discourse began on the nature of common sermons. Swedenborg said to the bishop, among other things: 'You insert things that are false in yours;' on this, the bishop told the gardener, who was present, to retire, but Swedenborg commanded him to stay. The conversation went on, and both turned over the Hebrew and Greek Bibles, to show the texts that were agreeable to their assertions: at length the conversation finished, by some observations, tending as reproaches to the bishop on his avarice, and various unjust actions; you have already prepared yourself a place in hell, said Swedenborg; but, added he, I predict that you will some months hence be attacked with a grievous illness, during which time the Lord will seek to convert you. If you do then open your heart to his holy inspirations, your conversion will take place. When this happens, write to me for my theological

* The other memorable transaction is that concerning the queen of Sweden. See above p. 58.

works, and I will send them to you. In short, after some months had passed, an officer of the province and bishoprick of Skara came to pay a visit to Swedenborg. On being asked how the Bishop Hallenius was; 'He has been very ill,' replied the officer, 'but at present he is well recovered, and has become altogether another person, being now a practiser of what is good, full of probity, and returns sometimes three or four fold of property, for what he had before unjustly taken into his possession.' This bishop was from that time, even to the hour of his death, one of the greatest supporters of the Doctrine of the New Church of the Lord, and declared openly, that the theological writings of Swedenborg were the most precious treasures given for the welfare of mankind.

"Swedenborg was of a very mild temper, yet just, and incapable of perverting truth, for human respects or any other motive. Mr. Robsahm having asked him if a certain curate, who was greatly esteemed in the capital on account of his flowery sermons, and who was lately deceased, had a place in heaven? 'No,' said Swedenborg, 'he went directly into the abyss; for this ecclesiastic left his devotion in the pulpit: he was not pious, but a hypocrite, proud, and greatly vain of the gifts he had received from nature, and the goods of fortune he was continually seeking to acquire. Truly, said he, false appearances will stand us in no stead hereafter; they were all separated from him after his decease; the mask has fallen off from him; and at that period it is manifest to all, whether the man is inwardly evil or good.

"I met him in his carriage, when he was going to London, on his last voyage but one, and asked him how he durst undertake so long a voyage at the age of eighty; do you think, added I, that I shall see you return hither? Be not uneasy, my friend, said he, if you live we shall see one another again, for I have yet another voyage of this kind to make. He returned accordingly.

"The last time of his departure from Sweden, he came to see me on the day he was to set out, and I then asked him if we should meet again. He answered me in a tender and touching manner: 'I do not know,' said he, 'whether I shall return; but am assured, I shall not die before I have finished the publication of the book, entitled *True Christian Religion*, and for which only I am now about to depart. But should we not see one another again in this lower world, we shall, in the presence of the Lord our heavenly Father, if so be, that we observe to do his commandments.' He then took a cheerful leave, and went with an apparent vigor of body of a man of thirty years of age.

"Some time before his last voyage, he had petitioned his majesty the king, Adolphus Frederick, to expedite letters to the consistories of the kingdom, for the examination of his writings, and to enjoin them to give their advice on the contents; but the consistories did not do it.

"The king having met Swedenborg, said, 'The consistories have been silent on my letters and your writings;' and, putting his hand on Swedenborg's shoulder, added, 'we may conclude that they have found nothing reprehensible in them, and that you have written in conformity to truth.'

A remarkable Anecdote concerning Dr. Beyer and Emanuel Swedenborg.

"About the year 1766, Swedenborg went to Gottenburg, intending to embark for England: when he arrived there, he took his passage in a vessel which was

to sail in a few days. During his stay at Gottenburg, Dr. Beyer accidentally met with him in company, and entertaining, from report, the same sentiments with many others in that country, with respect to his being a madman, on account of his assertion, that he had communication with the spiritual world, he was surprised when he observed that Swedenborg spoke very sensibly, without discovering any marks of that infirmity of which he was suspected; he therefore invited Swedenborg to dine with him the day following, in company with Dr. Rosen. After dinner, Dr. Beyer expressed a desire, in the presence of Dr. Rosen, to hear from himself a full account of his doctrines; upon which Swedenborg, animated by the request, spoke so clearly, and in so wonderful a manner, on the subject, that the Dr. and his friend were quite astonished. They gave him no interruption; but when the discourse was ended, Dr. Beyer requested Swedenborg to meet him the next day at Mr. Wenngren's and to bring with him a paper, containing the substance of his discourse, in order that he might consider it more attentively. Swedenborg came the day following, according to his promise, and, taking the paper out of his pocket, in the presence of the other two gentlemen, he trembled, and appeared much affected, the tears flowing down his cheeks; when, presenting the paper to Dr. Beyer, 'Sir,' said he, 'from this day the Lord has introduced you into the society of angels, and you are now surrounded by them.' They were all greatly affected. He then took his leave, and the next day embarked for England.

"The Dr. immediately sent for his writings, and to arrange the subjects more distinctly in his mind, began the Index* (*Index Initialis in Opera Swedenborgii Theologica, &c.*), which, as he prepared, he sent, sheet by sheet, to Amsterdam to be printed. He was thirteen years in completing that work, and on the day he sent off the last sheet corrected, he sickened, took to his bed, and, in a few days, it pleased the Lord to call him to himself, to bestow on him the reward of his useful labors.†

"After Dr. Beyer had read the writings of Swedenborg, he became so convinced of the truths contained therein, that he declared, not only to many individuals among the clergy, but likewise in the public consistory, his full assent to all the doctrines revealed in those works. This was the cause of the violent persecution he endured to the end of his life, which is, in some measure, evident from the letters which passed between him and Emanuel Swedenborg."‡

* See above p. 55.

† This relation was received by one of the editors of the *New Jerusalem Magazine*, published in 1790, from Mr. Wenngren, mentioned above, in the year 1786, who is now living at Gottenburg, and is one of the magistrates of that place.

‡ These letters will be adduced below.

XI.

ANECDOTES OF SWEDENBORG

WHEN IN LONDON,

COLLECTED BY MR. PROVO.*

May 2, 1787, Mr. Provo called on Mr. Bergstrom, who keeps the King's Arms Tavern, in Wellclose-square: who, in a conversation of an hour's length, related to him as follows:—

"I was personally acquainted with Assessor Swedenborg: he frequently called on me, and once lived ten weeks together with me in this house; during which time I observed nothing in him but what was very reasonable and bespoke the gentleman. He at that time breakfasted on coffee, ate moderately at dinner, and drank one or two glasses of wine after it, but never more. In the afternoon he drank tea, but never ate any supper. He usually walked out after breakfast, generally dressed neatly in velvet, and made a good appearance. He was mostly reserved, but complaisant, to others. He has told me that very few were given to see the things that he did, and that he often saw many extraordinary things. Mr. Springer once asked him, when at dinner here, about the state of a person who was the occasion of Mr. Springer's being obliged to leave Sweden, and who was deceased; to which he answered that it was very bad, and that he hoped his would be better. A secretary of Baron Nolken, who was present, put an impertinent question to him of a similar kind, which he refused to answer, observing, that he never answered such questions as originated in ill-will or malice. He commonly retired to his chamber in the evening, and once I heard some noise from that part, and went to speak to him about it; and as he seemed rejoiced, I asked him the occasion; when he told me that he had seen some extraordinary things which pleased him. He told me the story about the queen of Sweden's [Ulrica's] brother: she had secretly burnt a letter of his to her, sent a short time before a battle in which he was killed, and she wanted to know some other particulars relative to the contents: Swedenborg, some days after her application to him, returned, and told her that her brother was offend-

* These Anecdotes were inserted in the *Intellectual Repository* for January, 1836, by the Rev. S. Noble, who, in a letter to the Editors of that work, gives the following account of them:—

"GENTLEMEN,

"In my '*Appeal in Behalf of the Doctrines of the New Church, &c.*' I have made some use of the following Anecdotes. Except as to the extracts given there, they have never been printed. Every authentic testimony, however, respecting the gifted individual to whom they relate, ought, I think, to be put on record in some permanent Repository: I therefore transmit them for your work. The paper sent was transcribed by me from a copy in the handwriting of the late Mr. Servanté, lent by that gentleman to me for the purpose. He informed me that his was transcribed from a copy in the possession of Mr. J. A. Tulk; who, Mr. Servanté understood, had it from Mr. Provo himself. Mr. Peter Provo was a respectable gentleman of the medical profession, who published the work called '*Wisdom's Dictates.*'—I am, &c.

"S. NOBLE.

"Dec. 15, 1835."

ed that she had burnt his letter; and as this was known to none but herself, she nearly fainted at hearing it; and was always very courteous to him afterwards. He also related the affair of the Countess de Marteville, from whose husband's information, after his decease, he told her where a receipt for a sum of money lay; where she found it; for which she wished to make Swedenborg a handsome present, but he refused it. Also the story of the fire at Stockholm: and that after he had gone out from the company into the garden of the house at Gottenburg, he returned, and told the company soon after, that his house and garden were safe, and described how near the flame had come to it, though no account from thence had then arrived. The remarkably speedy voyage that Captain Hodson had when he carried him to Stockholm, he related to me, being but seven days on the voyage, and that the captain never once dropped anchor all the time, a thing he was greatly surprised at himself, and said that he found Swedenborg's company so agreeable, that he was much delighted and taken with him. He once lived in the Minories; and after that in Cold Bath Fields, where I often went to see him; and he told me, some short time before he died, that as it had pleased God to take away the use of his arm by a palsy, his body was now good for nothing but to be put into the ground. I asked him whether he would take the sacrament, and whether I should bring Mr. Fernelius, the Swedish minister? He said, Do: and we both returned soon after. He told the priest to pronounce or read the blessing on it (or the consecration), and leave the rest of the form to him, as he knew very well what it meant and was: this he did: and after Swedenborg had taken it, he perceived a strong degree of heat in his face. He was quite clear in his mind at the time, and said all was then properly done, and thanked the clergyman for attending. This was on the Friday; and he died on the Wednesday following. Mr. Charles Lindegren sent his effects to Sweden.

"Mr. Mathesius was an opponent of Swedenborg, and said that he was lunatic, &c.; but it is remarkable that he went lunatic himself, which happened publicly one day when he was in the Swedish Church, and about to preach; I was there, and saw it: he has been so ever since, and sent back to Sweden, where he now is: this was about four years ago. In general, Swedenborg kept retired, and sought to avoid company, and a knowledge of where he was. Some of his friends here spoke against him, and some were for him: for my own part, I think he was a reasonable, sensible, and good man: he was very kind to all, and generous to me. As for his peculiar sentiments, I do not meddle with them. I do not know of any of his manuscripts being left here; and as for his books, I think Mr. Lindegren can best tell what was done with them, who is at present in the Royal Exchange Assurance Office. Swedenborg received his remittances from him. He always appeared to have money sufficient for him. A Mr. Grill, in Dunster-court, Mincing-lane, also knows something of him. I do not remember seeing any books in his chamber, and, not understanding Latin, I never read any of his works."

"Mr. Cookworthy related to Mr. Provo, in 1778, that he had been with Mr. Hartley to see Swedenborg in Cold Bath Fields, a few years before he died, and that he was near two hours with him, and well satisfied with his company. A person was there who objected to some things that Swedenborg said, and argued the point in his way; to which Swedenborg said, 'I converse with an-

gels, or receive information from them, about such things : which offended that person ; though Mr. Cookworthy saw that it was the most forcible argument that could have been used ; and as a proof of his approbation of the testimony, he afterwards published the first edition of the *Treatise on Heaven and Hell*, which cost £100.

"In 1781, Mr. Hartley related to Mr. Provo, that he had been with Swedenborg in Cold Bath Fields several times ; that he was a kind and sensible man, and had something, so loving and taking in his manner as highly delighted those he spoke with : but what his sentiments of him were, may be seen in the prefaces to the works on *Influx, Heaven and Hell*, and *Universal Theology* ; and by his executing the translation of the *Heaven and Hell*, when near seventy years of age, and subject to many bodily infirmities, solely from a desire to render the work public for the general good of the world.

"Mrs. Lewis [an advertisement at the end of the *Delitiæ Sapientiæ*, &c. states that the works are sold by Mr. Lewis, Paternoster Row, and Mr. Hart (see the following article), in Poppin's-court, Fleet-street,] told Mr. Provo, about the year 1778, that she thought Swedenborg a good and sensible man, but that it appeared to her that he was too apt to spiritualize things (when speaking of their correspondence). She said he was very abstemious, and lived chiefly on almonds and raisins.

"Mr. Hart related to Mr. Provo, about the year 1779, that he thought Swedenborg a remarkable man, for whilst he was abroad, old Mr. Hart, his father, died in London. On Swedenborg's return he went to spend an evening at Mr. Hart's house, in Poppin's-court. After being let in at the street door, he was told that his old friend, Mr. Hart, was dead ; to which he replied, 'I know that very well, for I saw him in the spiritual world whilst I was in Holland, at such a time [near the time he died, or soon after] ; also whilst coming over in the packet to England : he is not now in heaven,' continued he, 'but is coming round, and in a good way to do well.' This much surprised the widow and son, for they knew that he was just come over, and they said that he was of such a nature that he could impose on no one, that he always spoke the truth concerning every little matter, and would not have made any evasion though his life had been at stake. Mr. Hart, the father, printed all the *Arcana Cœlestia*, in Latin ; Swedenborg was fond of his company, and often went to spend an evening there : he used to take particular notice of Mr. Hart's little girl, whom Mr. Provo saw at the time, then about ten years old.

"Mr. Burkhardt, a Swede, and formerly clerk to the Swedish Chapel here, told Mr. Provo, in 1783, that he knew Swedenborg, and was present once when he dined in London with some of the Swedish clergy ; he said that some argument passed between Swedenborg and one of them concerning the Lord, and the nature of man's duty of life to him, and that Swedenborg overthrew the tenets of his opponent, who appeared but a child to him in knowledge. Mr. Burkhardt added, that Swedenborg was a holy, good man, much given to abstraction of mind ; that even when walking out he sometimes seemed as if in private prayer, and latterly took but little notice of things and people in the streets. After his decease he was carried to this person's house, and buried from thence.

"In 1785, Mr. Keene went down into the vault of the Swedish Chapel, and saw his coffin, which lies next to Dr. Solander's."

In connexion with these anecdotes of Swedenborg during his residence in London, we insert the first public advertisement of his writings which was in 1750:

"Paternoster-Row, Feb. 5, 1750.

"Advertisement, by John Lewis, printer and publisher, in Paternoster-Row, near Cheapside, London. Be it known unto all the learned and curious, that this day is published, the first number of *Arcana Cœlestia*, or Heavenly Secrets, which are in the Sacred Scriptures, or Word of the Lord, laid open; as they are found in the xvi. chapter of Genesis: together with the wonderful things that have been seen in the world of spirits, and in the heaven of angels.

"This work is intended to be such an exposition of the whole Bible as was never attempted in any language before. The author is a learned foreigner, who wrote and printed the first volume of the same work but last year, all in Latin, which may be seen at my shop in Paternoster-Row, as above-mentioned.

"And now the second volume is printing, both in Latin and English; to be published in cheap numbers, that the public may have it in an easier manner, in either tongue, than in whole volumes.

"It must be confessed that this nation abounds with a variety of commentaries and expositions on the Holy Bible; yet when we consider what an inexhaustible fund of knowledge the Sacred Scripture contains, the importance of the subjects it treats of, and the vast concern every man has in those things they relate and recommend, we may cease to wonder that so many ingenious pens have been employed in sounding the depths of this vast ocean; and he must be a very dull writer indeed, who does not find a pretty large number of readers of any work he may publish of this kind. I would be far from depreciating the merit of any man's performance, nay, I will allow, that it is owing to the labors of learned and pious men, in their disquisitions after truth in the Bible, that we of this kingdom have been enabled to discern truth from error, and to know more of the mind and will of God in his Word, than the priests of Rome were willing we should. Yet give me leave to add, that these sacred writings are capable of speaking to the heart and understanding of man, by more ways than have been thought of, or put into practice; and he who can discover new treasures in these sacred mines, and produce from them such rich jewels as were never yet seen by the eye of man, will undoubtedly challenge our strictest attention, and deserve encouragement in his pious labors. This, then, may be said of our author. He has struck out a new path through this deep abyss, which no man ever trod before; he has left all the commentators and expositors to stand on their own footing; he neither meddles nor interferes with any of them; his thoughts are all his own; and the ingenious and sublime turn he has given to everything in the Scriptures, he has copied from no man; and therefore, even in this respect, he has some title to the regard of the ingenious and learned world.

"It is true, when a reader comes to peruse his work, if he expects to understand him with a slight and cursory reading, he will find himself greatly mis-

taken ; his thoughts are too sublime and lofty to be surveyed with a weak or a wanton eye ; his language is quite different from the common modes of speech ; and his sense is sometimes so deep and profound, as not to be readily apprehended by a common understanding. Whoever, therefore, takes this book in hand, and finds passages in it not easily intelligible, let him not throw it by as a thing of no value, nor content himself with a bare perusal ; but let him read it over and over again ; let him study the drift and design of the author ; and I will answer for it, that the more and oftener he reads it, the more instruction and delight he will receive from it. The author has a depth, which, if once fathomed (and it is not unfathomable), will yield the noblest repast to a pious mind. But if any one imagines that I say this to puff a book, in the sale of which my interest is so nearly concerned, any gentleman is welcome to peruse it at my shop, and to purchase it or not, as his own judgment shall direct him.

"Nothing recommends a book more effectually to the public than the eminence and credit of its author : nothing is more notorious, than that a weak performance, if it appears under a great name, shall be better received in the world than the most sublime and ingenious productions of an obscure person : so that it is not merit but prejudice that generally governs the judgment of men.

"Though the author of *Arcana Cælestia* is undoubtedly a very learned and great man, and his works highly esteemed by the *litterati*, yet he is no less distinguished for his modesty than his great talents, so that he will not suffer his name to be made public.* But though I am positively forbid to discover that, yet I hope he will excuse me if I venture to mention his benign and generous qualities. How he bestowed his time and labors in former years, I am not certainly informed (though I have heard by those who have been long acquainted with him, that they were employed in the same manner as I am going to relate) : but what I have been an eye-witness to, I can declare with certain truth ; and therefore I do aver, that this gentleman, with indefatigable pains and labor, spent one whole year in studying and writing the first volume of *Arcana Cælestia*, was at the expense of two hundred pounds to print it, and also advanced two hundred pounds more for the printing of this second volume ; and when he had done this, he gave express orders, that all the money that should arise in the sale of this large work should be given towards the charge of the propagation of the gospel. He is so far from desiring to make a gain of his labors, that he will not receive one farthing back of the four hundred pounds he has expended ; and for that reason, his works will come exceedingly cheap to the public.

"I further declare, I have not the least reason in the world to believe him a bigot to any mode or method of religion ; I know not what community he belongs to, or whether he belongs to any : if any one can guess by his writings, he knows where to find them. But it matters not what or who the person is that writes, if his writings are founded on truth, and agreeable to such learned men as are competent judges of them. The deepest and most learned, as well as the most valuable pieces, are sometimes misunderstood and rejected for many

* Swedenborg did not desire to have his own name prominently exhibited in connexion with the great cause he was the instrument of advocating ; he did not wish to become the head or leader of a sect ; he addressed his writings to all denominations of Christians, and desired his readers to see the truth from its inherent light, and not because it was advocated by some dignified and celebrated name.

years, even by learned men themselves ; to instance only three performances out of the many that might be produced, viz., Locke on the Human Understanding, Milton's *Paradise Lost*, and Prideaux's *Connection of the Old and New Testament*. Those who have been conversant with books, especially in the trading way, cannot be ignorant of the difficulties these valuable pieces have met with in making their way into the world : and it is as remarkable now to observe, how they have been called for and admired for many years past.

"How this great work of *Arcana Cœlestia* will succeed in the world, is impossible at present to determine. If all men of learning were of the same mind with the ingenious and pious Mr. Penny, of Dartmouth, we need not fear success ; for, in his letter to me, on the publication of the first volume, are these following words : 'I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish dispensation (and upon that account is too lightly regarded by the major part of the present Christian world), proved to be as delightful, instructive, and as necessary for the knowledge of Christians as the New. This *Arcana Cœlestia* gives me fullest satisfaction of,' &c. A copy of this letter was printed at large in the *Daily Advertiser* of Christmas-day, 1749. Now this delightful, instructive, and necessary knowledge cannot be expected from this part of Holy Writ, unless the historical part of the Old Testament be allegorized in some such manner as our Latin author has here done it. And the great and learned, as well as the inspired Apostle Paul, clearly give encouragement to this way of writing. (Gal. iv. 24) And our author neither rejects, nor disturbs the literal sense by his allegorical exposition.

"Soon after the publication of Mr. Penny's letter before-mentioned, a grave, judicious, and learned gentleman was pleased to call at one of the bookseller's where this famous Latin book was appointed to be sold : and when he had cast his eye over part of the work ; he inquired who the author was ; but being told that the author would not be known, 'Well,' said the gentleman, 'I confess that at these years I am not fond of new acquaintance, but should be extremely glad to have some conversation with him ; for,' continued he, with great earnestness, 'I never saw, nor heard, nor read of so surprising a man in all my days !'

"Any one of small judgment may guess at the cheapness of the work, when he finds that six hundred and forty quarto pages, in Latin, of the first volume, are sold for no more than six shillings unbound. But this second volume, which is now publishing in Latin and English, will be unaccountably cheap, as any one may conclude, even by the postage of the Latin copy from abroad : for the bare postage of this first number cost no less than twelve shillings, and now it is printed, does make fifty-two quarto pages in the English tongue ; and all to be sold for no more than eight-pence, which is not half the price that such a quantity of paper and print is generally sold for. The postage of the second number came to eighteen shillings ; and that of the third amounted to one pound two shillings ; and yet these two numbers are to be sold for no more than nine-pence each ; so that from hence it is easy to imagine how cheap the whole will be, especially when printed in such a grand and pompous manner at so low a price. But it is the generous author's absolute command that it should be so, who, it is plain, wants neither purse nor spirit to carry on his laudable undertaking.

"As the copy comes from a foreign country, and as one number may contain

nearly double the quantity of another, it is utterly impossible to fix a certain regular time for the publication of each. But this the public may be assured of that when a fresh number is published, it shall be advertised in the newspapers. Those who are pleased to give their orders to the news-carriers, will have every number as certainly as though they were apprised of the certain time of its coming out. And the price will be printed on the title of each English number (and every Latin number, will be of the same price with the English), so that the readers may be sure that they will not be imposed upon; for sometimes the bulk of the book will plainly appear to be worth five times as much as will be required for it.

"Those who are so happy as to be well acquainted with the Latin tongue, will be highly delighted with the author's elegant and sublime language."

*First Reception of the Writings of Swedenborg.**

The first volume of the *Arcana Cælestia*, containing the explanation of the first fifteen chapters of Genesis, was published in London, in the Latin language, in the year 1749, and was the earliest of Swedenborg's theological works. Our readers will not be displeased to see the following letter,† from, probably, the first person who embraced the truths it contains, expressing the satisfaction he derived from it. Though not a document of any decided importance, it is interesting as a curiosity, and as evincing that the truths of the New Church found some receivers on their very first publication. This letter was sent to the *Daily Advertiser*, formerly a popular newspaper, of Christmas-day, 1749, by the publisher of the work, and is introduced by his business-like note, to the Editor, as follows:—

"SIR,

"If you will insert the following letter in your paper, it may induce the curious in the learned world, to peruse a work very entertaining and pleasant, and oblige,

"Sir, yours, &c.

"JOHN LEWIS."

"To Mr. John Lewis, in Paternoster-Row, Cheapside, London.

"Dartmouth, October 15, 1749.

"MR. JOHN LEWIS,

"Sir,—Accidentally reading the advertisement of the *Arcana Cælestia*, excited by the oddness of the title, I presently ordered my friend in London to send me one. The extraordinary degree of pleasure the reading of it has given me, and the yet more expected from what more is to be published, induces me to request advice as often as any new publication happens, which I apprehend to be designed annually. My reason for troubling you, is, because I very rarely see any of the public papers, and, consequently, future advertisements may escape my knowledge; which, I hope will excuse me.

"I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish dispensation (and upon that account is too lightly regarded by the major part of the present Christian world), proved to be as delightful, instructive, and as necessary for the knowledge of Christians as the New. This the *Arcana Cælestia* gives me the fullest satisfaction of. But the

* See *Intellectual Repository* for 1826, p. 179.

† Mentioned above p. 82.

illuminated author, whoever he is, (is it Mr. Law?) must expect a considerable army of gown-men to draw their pens against him : it is a blessing their power is prescribed within impassable bounds.

“ ‘The favor of a line in answer, to know what dependance I may make upon you, will very much oblige, Sir, your most humble servant,

“ ‘STEPHEN PENNY.

“ ‘P.S. Perhaps the author was concerned in the publication of Mr. Hutchinson's works? Has he published any other work, and at what price? ”

To this the bookseller appends the following notice :

“This large Latin book is neatly printed in 4to. ; and sold by Mr. Nourse, at the Lamb, opposite Katharine-street, in the Strand; Mr. Ware, at the Bible on Ludgate-hill; and by John Lewis, printer of the same, as above-mentioned : price 6s. unbound.”

Connected with those who knew something of Swedenborg personally, was the late Mr. Servanté, who was the principal editor of the *New Jerusalem Magazine*, published in 1790. This testimony is chiefly valuable on account of the portrait of Swedenborg in advanced age, engraved by Martin, the fidelity of which is singularly proved. As Mr. Servanté was one of the earliest promoters of the doctrines of the New Church, we shall adduce the brief memoir concerning him, which, soon after his death, was inserted in the *Intellectual Repository* for 1817, p. 514:—

“On the 23d August, 1817, in his 76th year, died Mr. Henry Servanté. As a member of the New Church, he was, in London, one of the earliest promoters of its doctrines, having been, many years since, engaged in the publication of the *New Jerusalem Magazine*, a work which contains much interesting and useful information. As a true Christian, he endured with patient and pious resignation his share of those trials and sufferings which are experienced to be so highly conducive to the regenerate life. Beloved and respected as he was by his relatives and friends, to whom his exemplary mildness and humility had endeared him, they cannot fail to blend the tear of tender regret, with their sincere congratulations on his advancing state. He was amiable in his life, and expired with little or no previous illness, as in the sweetness of sleep, without a struggle or a sigh.

“Mr. Servanté was descended from a respectable family in the south of France, a branch of which fled to this country, on the revocation of the edict of Nantz, to preserve the freedom of their religious sentiments. He had himself been from his youth a sincere seeker after religious truth, and had undergone severe anxieties in consequence of not being able to obtain the satisfaction which he wanted : but at length meeting, by apparent accident, with one of those parts of the second volume of the *Arcana*, which were published in English at the same time as the Latin original, his former doubts were instantly removed, and the light of truth shone at once into his mind, bringing with it a clearness of conviction which was never afterwards obscured, but was more and more illustrated to the day of his decease. The reader may also feel an interest in being informed, that he was one of the last remaining individuals who remembered the person of Swedenborg, though at the time he saw him he did not know him. He

was once passing along St. John's-street, London, in the neighborhood of which Swedenborg lodged, when he met an old gentleman of a dignified and most venerable appearance, whose deeply thoughtful yet mildly expressive countenance, added to something very unusual in his general air, attracted his attention very forcibly: he turned round, therefore, to take another view of the stranger, who also turned round and looked again at him. Some years afterwards, when Mr. Servanté had received the truth in the manner above stated, he called on Mr. Hindmarsh for some of the writings; when seeing in that gentleman's parlour a portrait of the author, he instantly recognized in it the venerable stranger whose appearance had so much interested him. The portrait which he saw was copied from the print, engraved by Martin, representing Swedenborg in advanced age, the fidelity of which is thus singularly proved."

XII.

REFUTATION OF THE FALSE REPORT

THAT SWEDENBORG,

A FEW HOURS BEFORE HIS DEATH,

HAD RETRACTED HIS WRITINGS.

This report was first propagated in Holland; it was not heard of till several years after Swedenborg's death. As the receivers of Swedenborg's writings in Holland were greatly concerned to hear this report, especially as it was said to have emanated from the persons at whose house Swedenborg lodged and died, and they wrote to Mr. Robert Hindmarsh, in London, requesting him immediately to inquire of the persons in question, who were still living, and to ascertain whether the report were true or false. The following is Mr. Hindmarsh's letter, in reply to the inquiry from Holland, together with the affidavit, taken before the Lord Mayor of London, by Mr. and Mrs. Shearsmith, at whose house Swedenborg died:

"SIR,

"I am in possession of the most authentic proof of the falsity of the report you mentioned to have gained credit in Holland, regarding Baron Swedenborg's having disowned, or retracted, his doctrines and communications when he was drawing near his end. The persons in whose house he lived, and where he died, upon being told this circumstance, freely offered, of their own accord, to take their oaths before a magistrate, that the whole of the said report is totally void of foundation, to the best of their knowledge. You will see this accordingly confirmed by the enclosed document, sworn to in the presence of the Lord Mayor of this city, and of which you are at full liberty to make whatever use you may think proper, in order to destroy the influence of so malevolent an insinuation. Allow me to add here, what I have further learnt from Mr. Springer, a Swedish gentleman residing here, and a very intimate friend, as you may have heard, of Swedenborg's:—"When the deceased found his end approaching, and expressed a wish to have the communion administered to him, somebody present at the

time proposed sending for Mr. Mathesius, the officiating minister of the Swedish church. This person was known to be a professed enemy of Swedenborg, and had set his face against his writings : it was he that raised and spread the false account of Swedenborg's having been deprived of his senses. Swedenborg therefore declined taking the sacrament from him, and actually received it from the hands of another ecclesiastic of his own country, named Fernelius, who at that time was a reader of Swedenborg's writings, and is said to have continued to do so ever since, at Stockholm, where he is now living ; and I have been assured that, on this occasion, Swedenborg expressly exhorted him to continue steadfast in the truth.'

" Mr. Mathesius is said to have become insane himself, a short time after this ; and becoming thereby incapable of his function, has existed ever since, in that melancholy state, upon the king of Sweden's bounty.

" Mr. Springer further says, ' That a short time before his death, Swedenborg had his spiritual or internal sight withdrawn from him, after having been favored with it during so long a course of years : that he was under the greatest tribulation of mind on that account, calling out, " O my God ! hast thou then at last abandoned thy servant ? " This seems to have been the last of Swedenborg's trials. He continued several days in that deplorable condition ; but at length recovered his spiritual or internal sight. He was then comforted again, and became happy as before.'

" Mr. Springer received this assurance from Swedenborg's own mouth ; and all I write now is from an exact copy of part of a letter written by Mr. Springer himself.—I remain, &c.,

" ROBERT HINDMARSH.

" London, Nov. 28, 1786."

Affidavit referred to in the above Letter.

" Richard Shearsmith, of Coldbath Fields, London, peruke-maker, and Elizabeth Shearsmith, formerly Reynolds, his present wife, jointly and severally make oath, and say, That the late Honorable Emanuel Swedenborg came to lodge a second time at his, this deponent's, house, No. 26 Coldbath Fields, aforesaid, in the month of July or August, one thousand seven hundred and seventy-one, and continued to lodge there until his death, which happened the twenty-ninth of March following. That a short time before Christmas, one thousand seven hundred and seventy-one, he had a paralytic stroke, which deprived him of his speech, and occasioned his lying in a lethargic state for three weeks and upwards, during the whole of which time he took no sustenance whatever, except a little tea without milk, and cold water occasionally ; and once, about two teaspoonsful of red currant jelly. That about the expiration of three weeks from the time he was so struck, he recovered his speech and health a little, and eat and drank toast, tea, and coffee, as usual. That from that time to the time of his death he was visited but by a very few friends only, and always seemed unwilling to see company. That about a month before he died, he told this deponent, then Elizabeth Reynolds, spinster, who was then a servant to her fellow-deponent and Mrs. Shearsmith her then mistress, that he should die on a particular day, which to the best of her recollection and belief, happened on the day he had foretold. That about a fortnight or three weeks before he died, he re-

ceived the sacrament in bed from the hands of a foreign clergyman, and enjoyed a sound mind, memory, and understanding to the last hour of his life. That about five o'clock on Sunday the twenty-ninth day of March, he asked her, this deponent, and her then mistress, who were sitting by his bed-side, what o'clock it was; and upon their answering him that it was about five o'clock, he replied, 'That is good, I thank you, God bless you,' or to that effect; and in about ten minutes after, he heaved a gentle sigh, and expired in the most tranquil manner. And these deponents jointly and severally on their oath declare, that, to the best of their recollection and belief, no person whatever visited him, either the day before, or the day on which he died. And these deponents positively declare that they never did, either directly or indirectly, say or assert to any person or persons whatsoever, that the said Emanuel Swedenborg had, a few hours before his death, retracted or contradicted any part of his writings, as has been falsely reported; nor did they ever hear him, nor do they believe he ever did, say a word that expressed or implied such an idea; nor were these deponents ever asked a question relative to that circumstance, by any person or persons whatsoever, until the twenty-second day of October last, when Mr. Thomas Wright, of the Poultry, London, watchmaker, and Mr. Robert Hindmarsh, of Clerkenwell-close, printer, called upon them to inquire into the truth or falsehood of such report, which these deponents then declared to them, and now again on their oaths declare, to be a false and groundless report.

"Sworn at the Guildhall, London, the 24th day
of November, 1785, before me,

"RICHARD SHEARSMITH,
"ELIZABETH SHEARSMITH.

"T. WRIGHT, Mayor."

The above affidavit was translated into French, and printed at the Hague; by which means the false report that had gained credit there was completely refuted, and the enemies of truth were effectually silenced.

The above testimony confirmed by Mr. B. Chastanier.

"As a strong confirmation of the above testimony, I, Benedict Chastanier, surgeon, No. 62 Tottenham-court-road, am happy in being able to declare, that the late Rev. Mr. Hartley* declared to me, on the very first visit he paid me in 1778, at my house, then in Grafton-street, Soho, that three or four days before Swedenborg's death, he, together with Dr. Messiter,† waited on him, and in the Doctor's presence, earnestly pressed him openly to declare, whether all he had written was strictly true, or whether any part, or parts thereof were to be excepted. 'I have written,' answered Swedenborg, in a very emphatic manner, 'nothing but the truth, as you will have it more and more confirmed hereafter all the days of your life, provided you always keep close to the Lord, and faithfully serve Him alone, in shunning evils of all kinds as sins against Him, and diligently searching His Holy Word, which from beginning to end bears incontestible testimony to the truth of the doctrines I have delivered to the world.'—Dr. Messiter, lately deceased, has also more

* See above p. 37.

† See above p. 44.

than once affirmed to me this plain declaration of his intimate friend, Mr. Hartley. As witness my hand this 9th of May, 1790 :

"BENEDICT CHASTANIER."

XIII.

ANECDOTES OF SWEDENBORG

WHILE

IN HOLLAND.

Swedenborg was well known at Amsterdam, having published many of his works in that city. A gentleman, named D. Paulus àb Indagine,† has left several things on record concerning Swedenborg, which, although not of much importance, and, in some respects, evidently erroneous, we shall here adduce. The following is an extract from a letter which D. P. àb Indagine addressed to Swedenborg, dated March 8, 1769 :—

"Vir doctissime, celeberrimeque ! [Most learned and celebrated Man.]

"I have thoroughly examined the principles of your system. You rest your principal proofs on what you maintain you have seen.‡ You relate wonderful things, which you assert you have heard and seen. Hitherto you have published works *On the Last Judgment and the Destruction of Babylon ; On Heaven and Hell ; On the White Horse ; On the Earths in the Universe ; On the Wisdom of Angels, &c.* The *Arcana Cælestia*, your most extensive work, consisting of eight parts, I have not yet been able to meet with, and, of course, have not read.§ More writings of this kind have appeared. You have sent, I am informed, a copy to all the bishops of England ; but not one has given himself the trouble to confute them. The Dutch have criticised one of your last works, entitled *Conjugal Love, &c.*, with much care, and with a praiseworthy modesty. The critic at Amsterdam withholds his judgment and his final decision, until he has seen the complete work, which, you promise, shall appear within two years. 'We expect, therefore,' says the reviewer, 'a greater development, and a fuller illustration, which, we doubt not, will appear in due time. In the mean time,' says he, at the conclusion of his remarks, 'the divines, in our opinion, can spare themselves the trouble of refuting the ideas of this extraordinary man.'

"Your last work you have distributed amongst the divines of all sects in this city, not only amongst the Reformed, but also amongst the Roman Catholics ; you have also advertised it in other cities, and in the other universities of Holland. Far be it from me to place limits to the divine omnipotence ; I lay for the

* See *New Jerusalem Magazine*, 1790, p. 226.

† This individual is described in collateral documents, as being a highly respectable and learned man, resident at Amsterdam.

‡ This is by no means the case ; all the proofs of his doctrines are based upon the Word of God, and enlightened reason.

§ This does not comport with what he says in the first sentence, "I have thoroughly," &c., since the principles of his system are chiefly developed in this his most extensive work.

present, my metaphysics and my psychology aside, in order that I may not do injustice to a venerable man of eighty-six* years and upwards, who is a learned man, and of an excellent and upright character; and I would by no means detract anything from his merits. I will, therefore, admit, that it has pleased the Lord to manifest himself to you, and to send you to teach something new, which the church and the whole human race have hitherto not known; yea, I will admit, that you are permitted to be in the spiritual world with angels, and, at the same time, to dwell in this world with men, and this already for twenty-five years; but, my dear friend, why do you not convince the unbelieving world of this your peculiar calling?

"It is reported, that you have related, word for word, from the world of spirits, the conversation which the queen of Sweden formerly held in this world with her brother, the king and prince of Prussia, at Charlottenburg, near Berlin; and that the queen, who well knew that no one was present at this secret conversation, and that, consequently, not a word of it could be repeated by any person living, was compelled to admit, that you had ascertained the most particular circumstances of this conversation, and must certainly have had an interview with her deceased brother. It is well known that men, in general, are very attentive to wonderful things, and very desirous of knowing them. Various friends have told me of this occurrence, and many, whom I have heard relate it, have added to it something of their own; but that this remarkable occurrence did happen, you yourself have told me; and why do you not make it publicly known to the unbelieving world? Truth seems to require this of you; you have the queen, and the king, as well, for witnesses; and they, no doubt, will not refuse to give their testimony."†

The *Swedish Documents*, p. 104, give extracts from letters written by this respectable man at Amsterdam, who was acquainted with Swedenborg, and contain certain things which he communicates to an intimate friend at Hamburg. In his first letter, dated Jan. 26, 1771, he says, amongst other things—

"You ask me what this venerable old man (Swedenborg) is now doing? This I can tell you; he eats and drinks very moderately, but keeps his chamber rather long, and thirteen hours appear to be not too much for him.‡ When I informed him, that his work *On the Earths in the Universe* had been translated and published, he was much delighted, and his eyes which are always smiling, became still more brilliant. He is now indefatigably at work; yea, I must say, that he

* This is a mistake, since Swedenborg was only eighty-four when he died.

† Such testimonies have been given; and the queen herself testified several times to the truth of this occurrence. But Swedenborg's doctrine, which contains the development of spiritual truths, could not be demonstrated by miraculous phenomena; nor does it stand in need of stupefying miracles, which, for the time their influence continues, deprives a man of the use of his freedom and rationality. It rests upon interior grounds—upon Scripture and reason; and the miraculous experience which Swedenborg and others may have had, only serves as a confirmation. Those extraordinary occurrences could, indeed, demonstrate that he was in a condition to experience things in the other world; but, as they could by no means prove his doctrine, he consequently refused to record them, and to appeal to them as proofs of his doctrine: and this he no doubt told D. P. Ab Indagine; for we find, that he afterwards conversed much with him when at Amsterdam.—*Tafel*.

‡ It must be observed, that his time was not all consumed in sleep, but a great portion of it in meditation and spiritual intercourse, when he would, of course, prefer being secluded from the world.—*Tafel*.

labors in a most astonishing and superhuman manner at his new work. Only think ! for every printed sheet (4to.) he has to prepare four sheets of manuscript ; he now prints two sheets every week, and corrects them himself, and consequently he has to write eight sheets every week ; and what appears to me utterly inconceivable, he has not a single line beforehand in store.* His work is to consist, as he himself states, of about eighty sheets in print ; and he has calculated that it will not be finished before Michaelmas. The title of this work is the following ; ‘ *True Christian Religion, containing the Universal Theology of the New Church, predicted by the Lord in Daniel, chap. viii. 1, 3, 14, and in the Apocalypse, chap. xxii. 1, 2, by Emanuel Swedenborg, servant of the Lord Jesus Christ.* ’ I could not, in any open manner, conceal my astonishment, that he should put himself upon the title-page as a servant of the Lord Jesus Christ. But he replied, ‘ I have asked, and have not only received permission, but have been ordered to do so.’ It is astonishing with what confidence the old gentleman speaks of the spiritual world, of the angels, and of God himself. If I were only to give you the substance of our last conversation, I should fill many pages. He spoke of naturalists (those who ascribe all things to nature), whom he had seen shortly after their death, and amongst whom were even many theologians, or such, at least, as had made theology their profession in this life. He told me things which made me shudder, but which, however, I pass by, in order not to be over hasty in my judgment respecting him. I will willingly admit, that I know not what to make of him ; he is a problem that I cannot solve. I sincerely wish, that upright men, whom God has placed as watchmen upon the walls of Zion, had some time since occupied themselves with this man.”

The *Swedish Documents* mention also another letter, written by the same person, addressed to a respectable merchant at Hamburg, dated March 5, 1771 ; in which he says, amongst other things—

“ I cannot forbear to tell you something new about Swedenborg. Last Thursday, I paid him a visit, and found him, as usual, writing. He told me, ‘ that he had been in conversation that same morning, for three hours, with the deceased king of Sweden. He had seen him already on the Wednesday ; but, as he observed that he was deeply engaged in conversation with the queen, who is still living, he would not disturb him.’ I allowed him to continue, but, at length, asked him, how it was possible for a person, who is still in the land of the living, to be met with in the world of spirits ? He replied, ‘ that it was not the queen herself, but her *spiritus familiaris*, or her familiar spirit.’ I asked him what that might be ? for I had neither heard from him anything respecting appearances of that kind, nor had I read anything about them. He then informed me, ‘ that every man has either his good or bad spirit, who is not only constantly with him,† but sometimes a little removed from him, and appears in the world

* This is a mistake ; for Swedenborg had contemplated his last work several years before he printed it. He first published, in 1769, the *Summaria Expositio Doctrinae Novæ Ecclesiæ, &c.*, as a forerunner to the work in question. He had written it at home, and brought it to Amsterdam to be published, after having been at Paris for that purpose. (See below p. 91.) He, no doubt, revised the MS. as he sent it, sheet by sheet, to the press, and probably made additions and alterations, and this might lead Ab Indagine to suppose that he composed it immediately before it was sent to press.

† “ Every man has his associate spirit ; and every man attracts to himself a spirit similar to the affection of his will, and hence to the perception of his understanding.” — *T. C. R.* 380 ; see also *A. C.* 5470.

of spirits. But of this the man still living knows nothing; the spirit, however, knows everything. This *familiar spirit* has everything in accordance with his companion upon earth; he has, in the world of spirits, the same figure, the same countenance, and the same tone of voice, and wears also similar garments; in a word, this *familiar spirit* of the queen,' said Swedenborg, 'appeared exactly as he had so often seen the queen herself at Stockholm, and had heard her speak.' In order to allay my astonishment, he added, 'that Dr. Ernesti,* of Leipzig, had appeared to him, in a similar manner, in the world of spirits, and that he had held a long disputation with him.' What will this learned professor say, when he comes to hear of it? Probably he will say, that the old man is in his second childhood; he will only laugh at it, and who can be surprised? I have often wondered at myself, how I could refrain from laughing, when I was hearing such extraordinary things from him. And what is more, I have often heard him relate the same things in a numerous company of ladies and gentlemen, when I well knew that there were mockers amongst them; but, to my great astonishment, not a single person even thought of laughing. Whilst he is speaking, it is as though every person who hears him were charmed, and compelled to believe him. He is by no means reserved and recluse, but open-hearted, and accessible to all. Whoever invites him as his guest, may expect to see him. A certain young gentleman invited him last week to be his guest, and although he was not acquainted with him, he appeared at his table, where he met Jewish and Portuguese gentlemen, with whom he freely conversed, without distinction. Whoever is curious to see him has no difficulty; it is only necessary to go to his house, and he allows anybody to approach him. It can easily be conceived, however, that the numerous visits, to which he is liable, deprive him of much time.—I am, &c.,

"D. P. Åb INDAGINE."

With respect to the work above mentioned, entitled "*Universal Theology of the True Christian Religion, &c.*," which was the last that Swedenborg himself superintended through the press, it may be proper here to observe, that it was Swedenborg's intention to have this work printed and published at Paris, whither he went, in 1769, for that purpose. When he arrived, it was necessary, according to the laws which then regulated the press in France, to submit the work first to the censor royal to receive permission to print it. However, permission could not be given without saying in the title-page, that it was printed either at Amsterdam or London, Swedenborg being in all things most scrupulous as to the truth, peremptorily refused to concur in this falsehood, and accordingly went to Amsterdam, where the work was printed.

The following authentic anecdote, which proves that this was the fact, is extracted from the advertisement prefixed to the French edition of the first volume of the *True Christian Religion*, printed at Paris in 1802:—

"Swedenborg came to Paris in 1769. He wished to have his *True Christian Religion* printed there; but it was necessary that the work should be submitted to the censors. M. Chevreuil, then censor royal and doctor of the Sorbonne, who was appointed to examine it, told him, after having read it, that a tacit permission would be granted him, on condition, as was customary in such cases,

* See T. C. R. 137, where Swedenborg alludes to this circumstance.

that the title should say, *printed at London, or at Amsterdam*. But Swedenborg, with a rare delicacy, perfectly suited to his principles, would not consent to it; and the work, therefore, was not printed at Paris.* This anecdote, which has not hitherto been known, was attested to one of the editors by M. Chevreuil himself. Our author speaks of this journey in a letter to Dr. Beyer, dated Amsterdam, March 15, 1769, in which he says, that he shall set off for Paris in a month.† And in another letter to the same, from Stockholm, of October 30th in the same year, he says that he has learnt that a letter has been printed at Gottenburg, in which it is pretended that he had received an order at Paris to quit that city; but, adds he, that is a pure falsehood, as M. Creutz, the Swedish ambassador in France, can testify.”

We have now adduced all the documents‡ we can find respecting the life of Swedenborg as it was known and observed by persons distinguished for their intelligence, piety, and respectability, both in Sweden, Denmark, Holland, and England. In the testimony to Swedenborg's virtues and attainments, thus borne by so many most unexceptionable witnesses who knew him well, and against which no opposing testimony whatever, from persons acquainted with him, can be adduced, we surely have the most satisfactory confirmation, not only of his own account of his life and character, but of all that is advanced, as to his qualifications for the office to which he declares he was appointed, namely, that of unfolding the spiritual sense of the Holy Word, and of explaining the genuine doctrines of the Christian Religion, and as to the antecedent probability, that he might be the human instrument selected to communicate the truths connected with the Second Advent of the Lord, on the supposition that the time for that event has arrived. We also see that many men of the very first respectability, intelligence, and learning, who formed their opinion from a knowledge of the man as well as of his writings, believed, during his life-time, that he actually was such an instrument.

But it may perhaps be thought, that if, in consequence of having been called by the Lord to a holy office, he really had the privilege of conversing with angels and spirits, some plain proofs of it, beyond his own assertions, might occasionally occur. Now that such proofs did occur, is a certain fact. He, indeed, never appeals to them in support of his mission: he shows, in various parts of his writings, that where the mind is not receptive of truth by its own evidence, no external testimony will force it in: he therefore affirms, what we shall presently advert to, that it would have been incompatible with the nature of the truly spiritual dispensation to be opened by the second coming of the Lord to prove it by miracles. To the performance of miracles, therefore, he made no

* In respect to Swedenborg's intention of having this work published at Paris, the English editor of these "Documents" begs here to record a fact which has appeared to him rather extraordinary, since it indicates that the original design of Swedenborg, namely, that of having the work published at Paris, was, to a certain extent, carried out. The editor, when at Paris in the autumn of 1826, went one day into a respectable old book shop; the proprietor, nearly eighty years of age, on being asked if he had any of the theological works of Swedenborg, replied, that he had a few copies of the "*True Christian Religion*," and one or two of "*Heaven and Hell*." The editor having purchased a copy of each of these works, the old gentleman observed, that about fifty years ago, he had met with the "*True Christian Religion*," and thinking it to be a very curious book, he wrote to Amsterdam, requesting his agent to buy up all the copies of the said work he could find, and to send them to Paris, so that this work, although printed at Amsterdam, was, according to Swedenborg's original intention, chiefly issued from Paris.

† See *New Jerusalem Magazine*, p. 142. These letters will be adduced below.

‡ Except one respecting his having a fever, and being delirious, &c., propagated by Wesley in his *Armenian Magazine*, the refutation of which will be adduced in its proper place below. See above p. 36 note.

claim: yet as Providence permitted him, on some occasions, to give full demonstration of his supernatural knowledge, we must conclude that it was granted for some useful end. That end may be, to afford satisfaction to those, who, though favorably inclined towards the doctrines of the New Church in general, would yet feel more assured by some external tokens. On those who are decidedly opposed to the truths contained in our author's writings, no external tokens whatever, we are quite certain, would induce reception: but to others, those which follow may be useful as confirmations: in which light, only, they are offered.

Two of the most extraordinary instances of Swedenborg's access to the spiritual world, are those respecting the Countess de Marteville, whose husband was ambassador at the Swedish court from Holland, and the queen of Sweden, Louisa Ulrica, wife of king Adolphus Frederick, and sister of the celebrated Frederick of Prussia. Many editions of these anecdotes in different works, resting on the authority of different relaters, have appeared; but all agreeing in substance. Both of them are given by M. Pernetti, in the preface to his French translation of the *Treatise on Heaven and Hell*, upon the authority of Count Hôpken. Both are mentioned, also, by Mr. Springer; and that relating to the queen is given in the letter of General Tuxen's cited above; who states, that, having heard of it from various persons, he inquired the exact particulars from Swedenborg himself. But we will give it in the queen's own words, as recorded, together with the anecdote of the Countess de Marteville, by an author who cannot be suspected of any partiality in favor of Swedenborg; we mean M. Dieudonné Thiebault, a French *savant* of the school of Voltaire, and Professor of Belles Lettres in the Royal Academy of Berlin. He was the author of a work translated into English, and printed at London in 1805, under the title of "*Original Anecdotes of Frederick the Great, King of Prussia.*" He represents queen Louisa Ulrica as being, like her brother, a professed *esprit fort*, carrying it even to the avowal of atheism; which we mention as necessary to account for the contradictory remarks with which she concludes her narration; and because it makes her a more unexceptionable witness to the fact she relates. It occurred in 1758.

PART II.

TESTIMONIES TO SWEDENBORG'S INTERCOURSE WITH THE SPIRITUAL WORLD.

XIV.

THE QUEEN OF SWEDEN'S TESTIMONY

CONCERNING SWEDENBORG'S

INTERCOURSE WITH THE SPIRITUAL WORLD.

"I know not on what occasion it was," says M. Thiebault, "that, conversing one day with the queen on the subject of the celebrated visionary, Swedenborg, we (the members of the academy,) expressed a desire, particularly M. Merian and myself, to know what opinion was entertained of him in Sweden. I, on my part, related what had been told me respecting him by Chamberlain d'Hamon

who was still alive, and who had been ambassador from Prussia both to Holland and France. It was, 'That his brother-in-law (the Count de Marteville), ambassador from Holland to Stockholm, having died suddenly, a shopkeeper demanded of his widow the payment of a bill for some articles of drapery, which she remembered had been paid in her husband's life-time: that the widow, not being able to find the shopkeeper's receipt, had been advised to consult with Swedenborg, who, she was told, could converse with the dead whenever he pleased; that she accordingly adopted this advice, though she did so less from credulity than curiosity; and at the end of a few days Swedenborg informed her, that her deceased husband had taken the shopkeeper's receipt for the money on such a day, at such an hour, as he was reading such an article in Bayle's Dictionary in his cabinet; and that his attention being called immediately afterwards to some other concern, he put the receipt into the book to mark the place at which he left off; where in fact it was found, at the page described.' The queen replied, that though she was but little disposed to believe in such seeming miracles, she nevertheless had been willing to put the power of Swedenborg, with whom she was acquainted, to the proof: that she was previously acquainted with the anecdote I had related, and it was one of those that mostly had excited her astonishment, though she had never taken the pains to ascertain the truth of it; but that Swedenborg having come one evening to her court, she had taken him aside, and begged him to inform himself of her deceased brother, the Prince Royal of Prussia, what he said to her at the moment of her taking leave of him for the court of Stockholm. She added, that what she had said was of a nature to render it impossible that the prince could have repeated it to any one, nor had it ever escaped her own lips: that, some days after, Swedenborg returned, when she was seated at cards, and requested she would grant him a private audience; to which she replied, he might communicate what he had to say before the company; but Swedenborg assured her he could not disclose his errand in the presence of witnesses: that in consequence of this intimation the queen became agitated, gave her cards to another lady, and requested M. de Schwerin (who also was present when she related the story to us,) to accompany her: that they accordingly went together into another apartment, where she posted M. de Schwerin at the door, and advanced towards the farthest extremity of it with Swedenborg; who said to her, 'You took, madam, your last leave of the Prince of Prussia, your late august brother, at Charlottenburg, on such a day, and at such an hour of the afternoon; as you were passing afterwards through the long gallery, in the castle of Charlottenburg, you met him again; he then took you by the hand, and led you to such a window, where you could not be overheard, and then said to you these words:——' The queen did not repeat the words, but she protested to us they were the very same her brother had pronounced, and that she retained the most perfect recollection of them. She added, that she nearly fainted at the shock she experienced: and she called on M. de Schwerin to answer for the truth of what she had said; who, in his laconic style, contented himself with saying, 'All you have said, madam, is perfectly true—at least as far as I am concerned.' I ought to add, (M. Thiebault continues,) that though the queen laid great stress on the truth of her recital, she professed herself, at the same time, incredulous to Swedenborg's supposed conferences with the dead. 'A thousand events,' said she, 'appear inexplicable and supernatural to us, who know only the immediate conse-

quences of them; and men of quick parts, who are never so well pleased as when they exhibit something wonderful, take an advantage of this to gain an extraordinary reputation. Swedenborg was a man of learning, and of some talent in this way; but I cannot imagine by what means he obtained the knowledge of what had been communicated to no one. However, I have no faith in his having had a conference with my brother.*"

These philosophical remarks of the queen's would deserve introduction in a work which I have often thought (says the Rev. S. Noble in his able "*Appeal in Behalf of the Doctrines of the New Christian Church, &c.*," p. 203,) might be written, and be equally amusing and instructive, under the title of "the Credulity of Unbelievers." Here is an accomplished princess, who finds another person in possession of a secret which she is quite sure was only known to herself and her deceased brother: she knows that he did not obtain it from herself, yet rather than believe that he obtained it from her brother, she imagines the existence of a "talent" incomparably more inexplicable!

The same observation (continues Mr. Noble,) applies to several other relaters of the story. One of these is Baron de Grimm. He allows Swedenborg to have been "a man distinguished not only by his probity, but also by his knowledge and his intelligence." [*Un homme distingué non seulement par sa probité mais encore par ses connaissances et ses lumières.*] Yet he, after giving the above anecdote, gives this contradiction-in-terms as his judgment on it: "This fact is confirmed by authorities so respectable, that it is impossible to deny it; but the question is how to believe it!" [*Ce fait est confirmé par des autorités si respectables qu'il est impossible de le nier; mais le moyen d'y croire.*]† But Baron de Grimm was professedly a determined atheist, and therefore could not believe any fact, however evidenced, which supposes, as real, the existence of man after death.

Another relater of the anecdote is not much less inconsistent. This is Captain Charles Leonard de Stahlhammer, Knight of the Royal Order of the Sword. Some editions of the story affirm, that what Swedenborg repeated to the queen were the contents of a letter which she had received from her brother: and as the main facts were undeniable, some of Swedenborg's enemies, so late as 1788, endeavored to account for them by the improbable tale, that Count Hôpken had intercepted and opened the letter before the queen received it, and that he and another senator communicated the contents of it to Swedenborg, paying him for that purpose a mysterious visit in the night. To this Captain Stahlhammer replied, in a letter dated May 13th, 1788, and printed in some of the Gazettes.‡

As we have a more authentic account of the first of the above-mentioned transactions in a Memoir of Swedenborg by C. Robsahm published by Dr. Tafel in his Magazine, we give it in this connexion, together with a confirmatory statement from Mad. de Marteville's second husband.—B.

"An ambassador from Holland, named Marteville, died at Stockholm. After his death a considerable sum was demanded of his widow in payment of a debt. She felt very certain the debt had been paid, but was unable to find a receipt for the money. After some time she found one among her husband's papers, and it was reported all over the city that Swedenborg had discovered it by means of a conversation with M. Marteville in the spiritual world. I inquired of Swedenborg about the circumstance, and he told me that the lady had

* See *Memoirs Hist. Lit. et Anecdotiques, tirés de la Correspondence adressée au Duc de Saxe Gotha par le Baron de Grimm.* Tom. iii. p. 56. Ed. Lond. 1813.

† See *Intellectual Repository* for 1813, p. 370.

been to him and told him her trouble, and he had promised that if he met her husband in the spiritual world, he would inquire of him about the matter. 'This soon happened,' continued Swedenborg, 'and M. Marteville told me that he would himself go to his house on the following night to see after the receipt.'

"I received no other answer for the lady and I have taken no other part in the matter, but I have heard that the widow spoke to her husband in a dream, and he told her where to find the missing document in his private bureau."

We add an interesting statement concerning the anecdote respecting the widow of Mr. Von Marteville, contained in a letter from the Danish General who was the second husband of that lady. It is published by Dr. Tafel in a note to the above memoir.—B.

"About a year after the death of M. Von Marteville, my wife felt a desire to see the notorious* and famous Baron Swedenborg, who at that time was her neighbor in Stockholm. Several ladies of her acquaintance partook of her curiosity to have a nearer view of so strange a person.

"Accordingly the ladies went to his house and were admitted together. Swedenborg received them in a very beautiful garden, where they found him in an elegant summer-house, having an arched roof.

"Among other questions my wife asked Swedenborg whether he knew M. Von Marteville. He answered, No; for while that gentleman was at the Swedish court, he was himself detained in London.

"In passing, I may here mention that the story of the twenty-five thousand Dutch guilders is perfectly correct thus far, that a claim was instituted against my wife for that amount, and she could produce no discharge of the debt. Meantime the circumstance was not mentioned in society. [M. Von Marteville had received the sum and paid it out again, but after his death no receipt could be found.] Eight days afterwards M. Von Marteville appeared to my wife in a dream, and mentioned to her a private place in his English cabinet, where she would find not only the receipt but also a hair-pin set with twenty brilliants, which had been given up as lost. This happened about two o'clock in the morning. Full of joy, my wife arose and found them in the place designated. She returned again to rest, and slept till nine o'clock. About eleven, the Baron Swedenborg was announced. His first remark, before my wife had time to speak, was, that he had, during the preceding night, seen several spirits, and among others M. Von Marteville. He had wished to converse with him, but M. Von Marteville excused himself on the ground that he must go to discover to his wife something of importance; that he then departed out of the society in which he had been a year, and would ascend to one far happier.

"This is the true statement of the affair in which my wife was concerned, as well with respect to the receipt as with the Baron Swedenborg.

"I attempt not to penetrate into the mystery—I am not called on to do it. I am merely required to make a plain statement of facts. This duty I have performed, and it will give me pleasure to be assured that your reverence has derived from it the desired satisfaction.

* In the original this word has a very contemptuous meaning and proves that the writer was not an adherent of Swedenborg, as no one friendly to him would have used it.

"My wife desires her respects to you. I am with all high consideration your devoted servant, &c."

XV.

TESTIMONY

OF

CAPTAIN DE STAHLHAMMER,

RESPECTING SWEDENBORG'S INTERCOURSE WITH THE
SPIRITUAL WORLD.

This gentleman declares that his account "can be attested by many persons of distinction, who were present, and are still alive." The letter is as follows:—

"Stockholm, May 13, 1788.

"I have read, with astonishment, the letter giving an account of the conversation which the famous Swedenborg had with the queen Louisa Ulrica; the circumstances related in that letter are altogether false; and I hope the author will excuse me, if, by a faithful account, which can be attested by many persons of distinction, who were present, and are still alive, I convince him how much he has been deceived.

"In 1758; a short time after the death of the Prince of Prussia, Swedenborg came to court, where he was in the habit of attending regularly. As soon as he was perceived by the queen, she said to him, 'Well, Mr. Assessor, have you seen my brother?' Swedenborg answered, No; whereupon she replied, 'If you should see him; remember me to him.' In saying this, she did but jest, and had no thought of asking him any information about her brother. Eight days afterwards, and not four-and-twenty hours, nor yet a particular audience, Swedenborg came again to court, but so early that the queen had not left her apartment called the white room, where she was conversing with her maids of honor and other ladies of the court. Swedenborg did not wait for the queen's coming out, but entered directly into her apartment, and whispered in her ear. The queen, struck with astonishment, was taken ill, and did not recover herself for some time. After she was come to herself, she said to those about her, '*There is only God and my brother who can know what he has just told me.*' She owned that he had spoken of her last correspondence with the prince, the subject of which was known to themselves alone.

"I cannot explain how Swedenborg came to the knowledge of this secret; but this I can assert, upon my honor, that neither Count Hôpken, as the author of the letter falsely states, nor any other person, had intercepted the queen's letters; the senate then permitting her to write to her brother without the least interruption, regarding her correspondence with him as a thing quite indifferent to the state.

"It is evident that the author of the above-mentioned letter is utterly ignorant of the character of Count Hôpken. This respectable nobleman, who has rendered the most important services to his country, possesses greatness of mind and goodness of heart, and his advanced age has in nowise impaired these valuable endowments. During the whole of his administration, he united the most enlightened policy with the most scrupulous integrity, and was a declared enemy to secret intrigue and underhand devices, which he looked upon as means unworthy of accomplishing his purposes.

"The author is no better acquainted with Assessor Swedenborg. The only weakness of this truly honest man was his belief in the apparition of spirits; but I knew him for many years, and I can confidently affirm, that he was as fully persuaded that he conversed with spirits, as I am that I am writing at this moment. As a citizen, and as a friend, he was a man of the greatest integrity, abhorring imposture, and leading an exemplary life.

"The explication, therefore, which Chevalier Baylon gives of this circumstance, is void of foundation; and the visit said to have been made in the night to Swedenborg, by Counts Hôpken and T——, is purely invention.

"As to the rest, the author of the letter may be assured that I am no follower of Swedenborg; the love of truth alone has induced me to relate, faithfully, a fact, which has been so often stated with details entirely false; and I verify what I have just written with the signature of my name:

"CHARLES LEONARD DE STAHLHAMMER"

This letter bears a double testimony in Swedenborg's favor: it establishes the reality of his intercourse with the spiritual world, and it corroborates the truth of his assertions respecting the inability of miraculous evidence to communicate faith: for here is a writer decidedly affirming the certainty of a supernatural fact, and yet calling it a weakness in Swedenborg to believe in the apparition of spirits.

XVI.

TESTIMONY

OF THE CELEBRATED GERMAN PHILOSOPHER

EMANUEL KANT,

RESPECTING SWEDENBORG'S INTERCOURSE WITH THE
SPIRITUAL WORLD.

The opinion of this celebrated man respecting Swedenborg and his extraordinary case, as having communication with the world of spirits, having been asked by a literary lady of quality, Madame de Knoblock, afterwards widow of Lieut.-Gen. Klingsporn, Kant replied in the following letter, dated Königsberg, August 10th, 1758:—

"I would not have deprived myself so long of the honor and pleasure of obeying the request of a lady, who is the ornament of her sex, in communicating the desired information, if I had not deemed it necessary previously to inform my-

self thoroughly concerning the subject of your request. Permit me, gracious lady, to justify my proceedings in this matter, inasmuch as it might appear that an erroneous opinion had induced me to credit the various relations concerning it without careful examination. I am not aware that any body has ever perceived in me an inclination to the marvellous, or a weakness approaching to credulity. So much is certain, that, notwithstanding all the narrations of apparitions and visions concerning the spiritual world, of which a great number of the most probable are known to me, I have always considered it to be most in agreement with the rule of sound reason to incline to the negative side; not as if I had imagined such a case to be impossible, although we know but very little concerning the nature of a spirit, but because the instances are not in general sufficiently proved. There arise, moreover, from the incomprehensibility and inutility of this sort of phenomena, too many difficulties; and there are, on the other hand, so many proofs of deception, that I have never considered it necessary to suffer fear or dread to come upon me, either in the cemeteries of the dead, or in the darkness of night. This is the position in which my mind stood for a long time, until the accounts of Swedenborg came to my notice.

"These accounts I received from a Danish officer, who was formerly my friend, and attended my lectures; and who, at the table of the Austrian ambassador, Dietrichstein, at Copenhagen, together with several other guests, read a letter which the ambassador had lately received from Baron de Lutzow, the Mecklenburg ambassador at Stockholm; in which he says, that he, in company with the Dutch ambassador, was present, at the queen of Sweden's residence, at the extraordinary transaction respecting Swedenborg, which your ladyship will undoubtedly have heard. The authenticity thus given to the account surprised me. For it can scarcely be believed, that one ambassador should communicate a piece of information to another for public use, which related to the queen of the court where he resided, and which he himself, together with a splendid company, had the opportunity of witnessing, if it were not true. Now in order not to reject blindfold the prejudice against apparitions and visions by a new prejudice, I found it desirable to inform myself as to the particulars of this surprising transaction. I accordingly wrote to the officer I have mentioned at Copenhagen, and made various inquiries respecting it. He answered that he had again had an interview concerning it with the Count Dietrichstein; that the affair had really taken place in the manner described; and that Professor Schlegel, also, had declared to him, that it could by no means be doubted. He advised me, as he was then going to the army under General St. Germain, to write to Swedenborg himself, in order to ascertain the particular circumstances of the extraordinary case. I then wrote to this singular man, and the letter was delivered to him, at Stockholm, by an English merchant. I was informed that Swedenborg politely received the letter, and promised to answer it; but the answer was omitted. In the mean time I made the acquaintance of an English gentleman who spent the last summer at this place, whom, relying on the friendship we had formed, I commissioned, as he was going to Stockholm, to make particular inquiries respecting the miraculous gift which Swedenborg is said to possess. In his first letter, he states, that the most respectable people in Stockholm declare, that the singular transaction alluded to had happened in the manner you have heard described. He had not then had an interview with Swe-

denborg, but hoped soon to embrace the opportunity ; although he found it difficult to persuade himself that all could be true which the most reasonable persons of the city asserted, respecting his communication with the spiritual world. But his succeeding letters were quite of a different purport. He had not only spoken with Swedenborg himself, but had also visited him at his house ; and he is now in the greatest astonishment respecting such a remarkable case. Swedenborg is a reasonable, polite, and open-hearted man : he also is a man of learning ; and my friend has promised to send me some of his writings in a short time. He told this gentleman, without reserve, that God had accorded to him the remarkable gift of communicating with departed souls at his pleasure. In proof of this, he appealed to certain known facts. As he was reminded of my letter, he said that he was aware he had received it, and that he would already have answered it, had he not intended to make the whole of this singular affair public to the eyes of the world. He should proceed to London in the month of May this year, where he would publish a book, in which the answer to my letter, as to every point, might be met with.

"In order, gracious lady, to give you two proofs, of which the present existing public is a witness, and the person who related them to me had the opportunity of investigating them at the very place where they occurred, I will narrate to you the two following occurrences.

[The first of these occurrences is that respecting Madame de Marteville, only differing from the relation of it given from Thiebault,* by representing the receipt to have been found, by direction from the deceased M. de Marteville, in a secret drawer of a bureau, which bureau, ignorant of the secret drawer, Mad. de M. had previously searched in vain. The other affair is the fire at Stockholm ; and the particulars are given more minutely by Kant than in any account before known in England. He proceeds thus :—]

"But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1756, when Swedenborg, towards the end of September, on Saturday, at four o'clock p. m., arrived at Gottenburg from England, Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock, Swedenborg went out, and, after a short interval, returned to the company, quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sudermalm (Gottenburg is about 50 miles† from Stockholm), and that it was spreading very fast. He was restless, and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, 'Thank God ! the fire is extinguished, the third door from my house.' This news occasioned great commotion through the whole city, and particularly amongst the company in which he was. It was announced to the governor the same evening. On the Sunday morning, Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, and in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and, as the governor

* See above p. 93.

† German miles ; nearly 300 English.

had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster. On the Monday evening a messenger arrived at Gottenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning the royal courier arrived at the governor's, with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately it had ceased; for the fire was extinguished at eight o'clock.

"What can be brought forward against the authenticity of this occurrence? My friend who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also, about two months ago, at Gottenburg, where he is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information; as the greatest part of the inhabitants, who are still alive, were witnesses to the memorable occurrence.—I am, with profound reverence, &c. &c.,

"EMANUEL KANT."*

Kant, in another work,† bears testimony to the memorable occurrence respecting the queen of Sweden and Swedenborg, mentioned above p. 94.

"Towards the end of 1761‡ (says Kant), M. Swedenborg [Swedenborg] was invited to the court of a princess, whose great understanding and intelligence rendered it almost impossible that she could be duped or deceived. Swedenborg's visit to the queen was occasioned by the universal report of the visions of this man. After several questions, the object of which appeared rather to sport with his imaginations, than to procure any news from the other world, the queen, before they parted, gave him a secret commission, which had relation to his intercourse with spirits. After some days Swedenborg came with the answer, which was of that nature, as to place the queen, according to her own confession, in the greatest astonishment, because she found it was true, and, at the same time, declared, that no living man upon earth could have communicated it to him. *This occurrence was recorded in the Report of an ambassador at the court of Sweden, who was present at the time, to another ambassador at Copenhagen, and it agrees precisely with the investigation which has been made respecting it.*"§

Dr. Clemm, Professor of Theology at Tübingen, also records, in one of his works,|| these three remarkable occurrences. It appears, that a Gorman prelate, Oetinger, a man of great reputation, in his day, on account of his learning and piety, wrote to the

* The above letter is taken from a work entitled, *Darstellung des Lebens und Charakters Immanuel Kant's, von Ludwig Ernst Borowski, von Kant selbst genau revidirt und berichtet.* Königsberg, 1804. That is, "Description of the Life and Character of Emanuel Kant, by Lewis Earnest Borowski: revised and corrected by Kant himself."

† "*Träume eines Geistersehers, erläutert durch Träume der Metaphysik.* Königsberg, 1776," p. 85. Dreams of a Spirit Seer, illustrated by dreams of Metaphysics.

‡ This should be 1758.

§ The *Italics* are Kant's, which indicate, that he himself did not doubt the truth of the memorable occurrence.

|| "*Vollst. Einleitung in die Religion und gesamte Theologie.* Bd. 4. Tüb. 1767," p. 206.

queen of Sweden expressly to ascertain whether the report respecting her own case and Swedenborg were true. The queen replied that it was true.*

"Swedenborg's omitting to answer (says Mr. Noble,†) by letter, professor Kant's inquiries relating to the above affairs, may appear extraordinary. But it is to be remembered, that he never, himself, laid any stress upon these supernatural proofs of the truth of his pretensions; and never does he appeal to them, or so much as mention them in his works. How strong an evidence is this of his elevation of mind; and of his perfect conviction of the truth of the views he was made an instrument for unfolding, with his own divine appointment to that purpose, as standing in no need of such evidence for its support! Could it be possible for any of the merely fanatical pretenders to divine communications to appeal to such testimonies of supernatural endowment, how eagerly would they seek to silence objectors by referring to the queens, counts, ambassadors, governors, and university professors, that had been witnesses of their power! But it is precisely on account of the silencing nature of such evidence that Swedenborg declines to appeal to it. Doubtless, however, it was of Divine Providence that occasions arose which constrained him to give such demonstrations, and that they were recorded by others: because such things serve for *confirmations* of the truth, though they are not the proper grounds of its original reception. When presented also upon testimony, and at a distance of time, they lose that compulsive character which they possess when they take place, or nearly so, before our eyes: and thus they may then become useful to draw the attention of *receptive minds* to the truth, which, when known, may convince by its own evidence.

"That supernatural evidences, at a distance of time, lose that compulsive character which they possess when they take place, or nearly so before our eyes; and that minds *not* receptive of the truth, will then throw off the attention to it that was only compulsively induced, are facts of which Kant himself afforded a melancholy example: for he afterwards wrote a pamphlet in which he depreciates Swedenborg and his writings. But, as observed by the editors, when his letter was first published in English in *The Intellectual Repository*:—‡

"On the whole, this letter of Kant's must certainly be deemed a very valuable document, and ought to have great weight with all unprejudiced minds. He here, it must be allowed, exhibits the true spirit of a philosopher. Prejudiced, at first, like most men of science, against all belief in spiritual intercourse, he consents, on finding a *prima facie* case made out in favor of that of Swedenborg, to investigate the matter thoroughly: he does so: and comes at last to the conclusion, that some of the cases are so well established, as 'to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt.' Admit this,

* See also "*Stilling's Theorie der Geister-kunde, &c.*;" or Theory of Pneumatology, English translation, p. 88, note.

† See "*Appeal, &c.*," p. 213.

‡ For January, 1830, from which some of the preceding remarks are abridged. See all that is there said upon Kant and his system, p. 57-62. For what he afterwards wrote against Swedenborg, with an exposure of its utter futility, see pp. 197, 198, 199, of the No. for July, 1834.

and as we have already seen, the truth of his having received such a divine commission as he affirms he had, follows, of course. To allow the reality of his 'extraordinary gift,' and to reject his account of the way and purpose in and for which he received it, is to make a fact unintelligible, and even incredible, though admitted to be indubitable. Nor will the attempted solution of some of the German writers, followed by some in England, at all meet the difficulty. When they tell us, that his alleged spiritual experience was nothing else than the vivid embodying of the conceptions of his own mind, they tell us what, so far concerns the relations in his writings, though not easy to believe, it were also not easy to disprove. But how does it explain the cases mentioned by Kant? Supposing Swedenborg able to form so vivid a conception of the deceased M. de Marteville as to fancy he heard him speak; yet that a piece of information respecting a fact in the natural world, thus heard *only in imagination*, should be *verified by the event*, were indeed an *extraordinary coincidence*. How lively soever the idea that he might be able to conjure up in imagination of the prince of Prussia; yet that he should succeed in extracting from this phantom, the mere *creation of his own mind*, the knowledge of the secrets between the prince and the queen, *never told to any other person*, were also a miracle, such as only the credulity of sceptics could be capacious enough to take in. And with whatever force of coloring he might manage to picture to his fancy a fire three hundred miles off, till at last, believing it real, he becomes alarmed for his own house; yet that everything thus imagined should prove *true in every particular*, if nothing but *the activity of his own conceptions had given it birth*, were a phenomenon to puzzle much wiser philosophers than either Germany, or any other country, ever beheld. In declaring, then, that some of the examples are such as 'to set the assertion of Swedenborg's extraordinary gift out of all possibility of doubt,' Kant has fixed the brand of folly on those of his own disciples, who sagely resolve the whole into vividness of conception. Nor is this testimony of Kant at all weakened by his own defective consistency, in afterwards slandering Swedenborg's works. An adequate cause here operated: and belief, *solely* founded on the basis of miracle, is never permanent. When he came to the conviction of the reality of Swedenborg's spiritual intercourse, he viewed this merely as an extraordinary fact, and did not connect it with any particular views of truth. When he afterwards found that the views of truth with which it was connected by Swedenborg, either militated against his own, or would deprive him of the praise of the best of them, the pride of self-intelligence interfered; and upon the altar of this demon is to be immolated the adversary or the rival. Then he labors to depreciate, whom, in his letter to Madame de Knoblock, he had taken pleasure to honor. That letter remains, still honorable to Swedenborg; and the writer's departure from the candid spirit which dictated it, reflects disgrace only upon himself."

XVII.

TESTIMONY

OF

DR. JOHANN HEINRICH JUNG-STILLING

PROFESSOR OF THE UNIVERSITIES OF HEIDELBERG AND MARBURG,

RESPECTING SWEDENBORG'S INTERCOURSE WITH THE SPIRITUAL
WORLD.

The next testimony we shall adduce to prove that Swedenborg had intercourse with the spiritual world, is that of Dr. J. H. Jung-Stilling, late Professor of the universities of Heidelberg and Marburg, and private aulic-counsellor to the Grand Duke of Baden. This testimony is recorded in his work, entitled "*Theory der Geisterkunde*."* Stilling was the author of several works much read in Germany; he was a man of great learning and piety, and highly respected. In the work above mentioned he records the three occurrences concerning the queen of Sweden, the mislaid receipt, and the fire at Stockholm. Although Stilling did not receive the theological doctrines of Swedenborg, having evidently never read them, or having only seen his work on *Heaven and Hell*, and a few extracts published by Oetinger, he firmly believed that Swedenborg had intercourse with the world of spirits, for, says Stilling, "*he occasionally furnished proofs which were unobjectionable; it is true that these statements have been controverted, and the good man accused of deception; but the latter I loudly deny.*"† Having related the occurrences above mentioned, he says, "I must now add a fourth experimental proof which has never been previously made public, and which is fully as important as any of the foregoing. I can vouch for the truth of it, with the greatest confidence."‡

"About the year 1770, there was a merchant in Elberfeld, with whom, during seven years of my residence there I lived in close intimacy. He was a strict mystic in the purest sense. He spoke little; but what he said, was like golden fruit on a salver of silver. He would not have dared, for all the world, knowingly to have told a falsehood. This friend of mine, who has long ago left this world for a better, related to me the following anecdote. His business required him to take a journey to Amsterdam, where Swedenborg at that time resided; and having heard and read much of this strange individual, he formed the intention of visiting him, and becoming better acquainted with him. He therefore called upon him, and found a very venerable-looking friendly old man, who received him politely, and required him to be seated; on which the following conversation began:—'*Merchant.* Having been called hither by business, I could not deny myself the honor, Sir, of paying my respects to you: your writings have caused me to regard you as a very remarkable man. *S.* May I ask you where you are from? *M.* I am from Elberfeld, in the grand duchy of Berg. Your writings contain so much of what is beautiful and edifying, that they have made a deep impression upon me: but the source from whence you derive them

* "*Theory of Pneumatology, &c.*" See a translation of this work by Samuel Jackson, London. 1834.

† English translation, p. 88.

‡ P. 90.

is so extraordinary, so strange, and uncommon, that you will perhaps not take it amiss of a sincere friend of truth, if he desire incontestible proofs, that you really have intercourse with the invisible world. S. It would be very unreasonable if I took it amiss; but I think I have given sufficient proofs, which cannot be contradicted. M. Are they those, that are so well known, respecting the queen, the fire in Stockholm, and the receipt? S. Yes, those are they, and they are true. M. And yet many objections are brought against them. Might I venture to propose, that you give me a similar proof? S. Why not? Most willingly! M. I had formerly a friend, who studied divinity at Duisburg, where he fell into a consumption, of which he died. I visited this friend, a short time before his decease; we conversed together on an important topic: could you learn from him what was the subject of our discourse? S. We will see. What was the name of your friend? The merchant told him his name. S. How long do you remain here? M. About eight or ten days. S. Call upon me again in a few days. I will see if I can find your friend.' The merchant took his leave and despatched his business. Some days after, he went again to Swedenborg, in anxious expectation. The old gentleman met him with a smile, and said, 'I have spoken with your friend; the subject of your discourse was, *the restitution of all things*.' He then related to the merchant, with the greatest precision, what he, and 'what his deceased friend, had maintained. My friend turned pale; for this proof was powerful and invincible. He inquired further, 'How fares it with my friend? Is he in a state of blessedness?' Swedenborg answered, 'No, he is not yet in heaven; he is still in Hades, and torments himself continually with the idea of the restitution of all things.' This answer caused my friend the greatest astonishment. He ejaculated, 'My God! what, in the other world?' Swedenborg replied, 'Certainly; a man takes with him his favorite inclinations and opinions; and it is very difficult to be divested of them. We ought, therefore, to lay them aside here.' My friend took his leave of this remarkable man, perfectly convinced, and returned back to Elberfeld. What says highly enlightened infidelity to this? It says, 'Swedenborg was a cunning fellow, and that he employed a secret spy to get the matter out of my friend.' To this I candidly reply, that Swedenborg was of too noble a mind, and had too much of the fear of God; and my friend was too discreet to act in such a manner. Such like evasions may be classed under the head of the 'transfiguration of the Redeemer by means of moonshine!'

* As taught in the Neological Schools of Theology in Germany, in which they endeavored to account for all the miracles mentioned in the Scriptures on merely natural principles. These neologians, as they are called, are the confirmed Sadducees of the present day. It must, however, be gladly admitted, that, at the present time, this absurd and profane system of explaining the Scriptures is not so prevalent in Germany as it was.

XVIII.

TESTIMONY

OF

THE REV. JOHN WESLEY,
RESPECTING SWEDENBORG'S INTERCOURSE WITH THE
SPIRITUAL WORLD.*

"Among Mr. Wesley's preachers, in the year 1772, was the late Mr. Samuel Smith, a man of great piety and integrity, who afterwards became one of the first ministers in our church. Having heard a curious anecdote, said to rest on his authority, I wrote (says Mr. Noble,) to Mr. J. I. Hawkins, the well-known engineer, who had been intimately acquainted with Mr. Smith, to request an exact account of it. The following (a little abbreviated) is his answer; it is dated February 6th, 1826:—

"DEAR SIR,

"In answer to your inquiries, I am able to state, that I have a clear recollection of having repeatedly heard the Rev. Samuel Smith say, about the year 1787 or 1788, that in the latter end of February, 1772, he, with some other preachers, was in attendance upon the Rev. John Wesley, taking instructions and assisting him in the preparations for his great circuit, which Mr. Wesley was about to commence; that while thus in attendance, a letter came to Mr. Wesley, which he perused with evident astonishment; that, after a pause, he read the letter to the company; and that it was couched in nearly the following words:†—

"Great Bath-street, Coldbath Fields, Feb., 1772.

"Sir,—I have been informed in the world of spirits that you have a strong desire to converse with me; I shall be happy to see you if you will favor me with a visit.—I am, Sir, your humble Servant,

"EMAN. SWEDENBORG."

"Mr. Wesley frankly acknowledged to the company, that he had been very strongly impressed with a desire to see and converse with Swedenborg, and that he had never mentioned that desire to any one.

"Mr. Wesley wrote for answer, that he was then closely occupied in preparing for a six months' journey, but would do himself the pleasure of waiting upon Mr. Swedenborg soon after his return to London.

"Mr. Smith further informed me, that he afterwards learned that Swedenborg wrote in reply, that the visit proposed by Mr. Wesley would be too late, as he, Swedenborg, should go into the world of spirits on the 29th day of the next month, never more to return.

* Extracted from Mr. Noble's "*Appeal in Behalf of the Doctrines of the New Church, &c.*" pp. 246–251. The reader's attention is especially referred to this work, as an able vindication and confirmation of the said "Doctrines."

† The letter was most probably in Latin; but Mr. Wesley, no doubt, would read it in English.

"Mr. Wesley went the circuit, and on his return to London [if not, as is most probable, before], was informed of the fact, that Swedenborg had departed this life on the 29th of March preceding.

"This extraordinary correspondence induced Mr. Smith to examine the writings of Swedenborg; and the result was, a firm conviction of the rationality and truth of the heavenly doctrines promulgated in those invaluable writings, which doctrines he zealously labored to disseminate during the remainder of his natural life.

"That Mr. Smith was a man of undoubted veracity, can be testified by several persons now living, besides myself; the fact, therefore, that such a correspondence did take place between the Honorable Emanuel Swedenborg and the Rev. John Wesley, is established upon the best authority.

"On referring to Mr. Wesley's printed journal, it may be seen, that he left London on the first of March in the year 1772; reached Bristol on the third, Worcester on the 14th, and Chester on the 29th, which was the day of Swedenborg's final departure from this world. Mr. Wesley, in continuing his circuit, visited *Liverpool*, and various towns in the north of England, and in Scotland, returning through Northumberland and Durham to Yorkshire, and thence through Derbyshire, Staffordshire, and Shropshire, to Wales; thence to Bristol, Salisbury, Winchester, and Portsmouth, to London, where he arrived on the 10th of October in the same year, having been absent rather more than six months.

"I feel it my duty to accede to your request, and allow my name to appear as your immediate voucher.—I remain, dear Sir, yours, very sincerely,

"JOHN ISAAC HAWKINS."

"To this I can add, that the Rev. M. Sibly has assured me, that he has heard Mr. Smith relate the above anecdote; and that he could mention, if necessary several other persons still living who must have heard it too. He fully, also, supports Mr. Hawkins' statement in regard to Mr. Smith's veracity. Thus it is impossible to doubt that Mr. Smith affirmed it; and it is difficult to suppose that he could either wilfully or unintentionally misrepresent an incident which must have impressed him so strongly, and of which his consequent adoption of Swedenborg's sentiments formed a collateral evidence.

"It may here be proper, to observe, that the translation of Swedenborg's little work '*On the Intercourse between the Soul and the Body*' had been published not long previously (in 1770), with a preface by the translator, addressed to the Universities, urging the author's claims to attention. This Mr. Wesley had probably seen, and had thence conceived the desire he acknowledges to see the author. The discovery that this desire, though it had remained a secret in his own breast, was known to Swedenborg must have affected him very strongly: it must have convinced him that Swedenborg's assertion, that he possessed the privilege of conversing with angels and spirits, was true: and it is natural to suppose that he would conclude from it, that the cause assigned by Swedenborg of his having received this privilege, namely, that he might be qualified for a holy office to which he had been called, was true also. There is further, the strongest evidence that Mr. Wesley's conviction went as far as this. I had heard an anecdote demonstrating it, related in conversation by the reverend and venerable Mr. Clowes, rector of St. John's, Manchester, whose high character for every quality

that can adorn a minister of the gospel, and of course for veracity among the rest, is acknowledged by all who knew him (and few were known through a wider circle)—by those who differed from him as well as by those who agreed with him in theological sentiment; I therefore wrote to him, to request a written statement of the particulars, with leave to publish it with his name; with which request he kindly complied. The part of his letter (dated January 19, 1826,) which relates immediately to this subject, is as follows:—

“My very dear Sir,—In full and free compliance with your wishes, as expressed in your kind favor of the 16th, I send you the following memoir of the late Mr. Wesley, as communicated to me by my late pious and learned friend, Richard Houghton, Esq., of Liverpool, who was also intimately acquainted with Mr. Wesley, insomuch that the latter gentleman never visited Liverpool without passing some time with Mr. Houghton. As near as I can recollect, it was in the spring of the year 1773 that I received the communication, one morning, when I called on Mr. Houghton at his house, and at a time, too, when the writings of the Hon. E. Swedenborg began to excite public attention. These writings were at that time unknown to myself, but not so to my friend Mr. Houghton, who was in the habit of correspondence with the Rev. T. Hartley on the subject, and was very eager to make me acquainted with them. Accordingly, in the course of our conversation, my friend took occasion to mention the name of Mr. Wesley, and the manner in which he, on a late visit to Liverpool, had expressed his sentiments on those writings. *We may now (said Mr. Wesley,) burn all our books of Theology. God has sent us a teacher from heaven; and in the doctrines of Swedenborg we may learn all that it is necessary for us to know.*”

“The manner in which Mr. Wesley here expressed himself was strong indeed; so much so, that were it not certain that his mind must have been at that time under a very powerful influence in Swedenborg’s favor, he might be suspected to have spoken ironically. This I observed in my letter to Mr. Clowes; to which he replies, ‘I can hardly conceive, from the manner in which it was expressed by Mr. Houghton, that irony had anything to do with it:’ and Mr. Houghton must have known with certainty whether it had or not. His repeating Mr. Wesley’s observation to Mr. Clowes, as an inducement to him to peruse the writings of Swedenborg, is a complete proof that Mr. H. believed it to mean what it expresses. But an examination of dates will show, that Mr. Wesley’s statement to that gentleman was made while the impression from Swedenborg’s supernatural communication was acting in all its force. Mr. Clowes’ interview with Mr. Houghton was in the spring of 1773. Mr. Wesley does not appear to have been at Liverpool between that time and the 10th of the preceding October, when he returned from his last great circuit. In that circuit he did visit Liverpool, and was there early in April, 1772. This, then, must be the ‘late visit’ mentioned by Mr. Houghton; and this was within six weeks after he had received the extraordinary communication from Swedenborg. This is certain: and it is also highly probable, that, at the time of his visiting Liverpool, the effect of that communication was greatly strengthened, by the verification of the announcement, which, we have seen, Swedenborg had made to him, of the day of his own death. He died, as he had announced, on the 29th of March: there can be little doubt that a notice of it appeared in the papers: it would thence, it is highly probable, be known to Mr. Wesley when he was at Liverpool, about a fortnight

afterwards: and the words he then uttered to Mr. Houghton will not appear stronger than he might be expected to use, when two such recent and completely incontrovertible proofs of the truth of Swedenborg's claims were operating on his mind.

"Yet Mr. Wesley, thus miraculously convinced of the truth of Swedenborg's claim (as far, at least, as relates to his intercourse with the spiritual world), afterwards exerted himself to check the extension of the same conviction to others!—in which, however, he only afforded a proof of Swedenborg's constant assertion, that miraculous evidence is inefficacious for producing any real or permanent change in a man's confirmed religious sentiments. When Mr. Wesley uttered the strong declaration respecting Swedenborg and his writings, he spoke of the latter, rather from what he expected to find them, than from what he actually knew them to be. The probability is, that he at this time knew little more of them than he had learned from the tract '*On the Intercourse*;' which contains, probably nothing that he would except against; especially as it is certain, as will be seen presently, that even the treatise *On Heaven and Hell*, which gives the main results of Swedenborg's spiritual experience, was not condemned by him. But when he came to find that Swedenborg's writings militated against some of the sentiments that he had strongly confirmed in his own mind; these, which were his interior convictions, gradually threw off the exterior conviction arising from merely outward though miraculous evidence: hence he afterwards accepted the false report of Mathesius,* and promoted its circulation. Indeed, there can be no doubt that, then, such a statement as that of Mathesius would operate as a relief to him; for though he could not receive the whole of Swedenborg's doctrines, the positive proof he possessed of the author's supernatural knowledge must often have disturbed him in his rejection of them: he must therefore have been glad to meet with anything which could make him, in regard to that rejection, better satisfied with himself. Finally, perhaps, other causes assisted to strengthen his opposition. When first he published the slanderous report (in 1781), he still seems to have had some misgivings; hence he prefaced it with the acknowledgment, that Swedenborg was '*a very great man*,' and that in his writings '*there are many excellent things*;' when he afterwards seemed less inclined to admit so much, although, no doubt, he still spoke sincerely, a little human frailty, perhaps, influenced his judgment. It is well known that Mr. Wesley was always prompt in taking measures to put down anything like rebellion among his disciples,—anything that tended to the diminution of his authority over their minds. Now it is a certain fact, that Mr. Smith was not the only one of his pupils who began to think the doctrines of the New Church superior to those of Methodism: among his other preachers who came to the same conclusion, were Mr. James Hindmarsh, Mr. Isaac Hawkins, and Mr. R. Jackson, deceased, with Mr. J. W. Salmon and Mr. T. Parker, still living;† all of whom became active promoters of those doctrines: it therefore is not to be wondered at, if Mr. Wesley at last took the most decisive steps to check their further extension among his flock.

"The above appears to me to be a fair and highly probable account of the

* Who reported that Swedenborg had a fever, and that he had been deranged; see following document.

† When the first edition of the "*Appeal*, &c." was published.

progress, on this subject, of Mr. Wesley's mind. It is not, however, here offered with the view of casting any imputation on his memory. I have little doubt, that, though some erroneous sentiments confirmed in his understanding prevented him from accepting, in this world, the doctrines of the New Church, his intentions were upright, and there was a principle of real good in his heart, which, in the other life would throw off the errors that obscured it, and enable him to receive the truth. This, it is probable, was seen by Swedenborg, and was the reason of his inviting him to an interview: and thus, I trust, though Mr. Wesley acted chiefly as an opponent to him while on earth, he may now be associated with him in heaven. Let it, also, be remembered, that for the alleged facts published by Mr. Wesley, Mr. Wesley himself is not responsible: he was herein imposed upon by Mathesius. Let not, then, his followers still confirm themselves against Swedenborg's testimony by what Mr. Wesley published against him: let them rather weigh, without Mr. Wesley's prejudices, the reasons he had, and might have had, for coming to a *finally* favorable conclusion; and let them accept the sentiments which, we may hope, Mr. Wesley now holds, instead of adhering to those which he, in all probability, has rejected."

XIX.

REFUTATION OF THE FALSE REPORTS

PROPAGATED BY

THE REV. MR. WESLEY.

"It has given much pain," says Mr. Noble in the same work, p. 243, "to the receivers of the doctrines communicated in the writings of Swedenborg, that the circulation of the report of his insanity should have been materially promoted by a man so much entitled to respect as the late Rev. Mr. Wesley. It is however certain, that in the part which that respectable person took in the affair, he was completely imposed upon by the minister of the Swedish Chapel in London, Mr. Mathesius, who was Swedenborg's personal and violent enemy. Mr. Wesley, indeed, professes to give his statement on the authority of a Mr. Brockmer, as well as of Mathesius: this, however, was only because Mathesius told him that he derived his information from Brockmer; but this, Brockmer *totally denied*," as is evident from the following document:—

"Refutation of the false Reports propagated by Mr. Wesley."

"Mr. Wesley asserted, in his *Arminian Magazine* for August, 1783, p. 438, that he was informed by one Mr. Brockmer, of London, and, also by Mr. Mathesius, a Swedish clergyman, that Swedenborg, while he lodged at the house of the former, 'had a violent fever, in the height of which, being totally delirious, he broke from Mr. Brockmer, ran into the street stark naked, proclaimed himself

—* See Hindmarsh's "*Vindication of the Character and Writings of the Hon. Emanuel Swedenborg, &c.*," pp. 15-20. 2nd Edit.

the Messiah, and rolled himself in the mire.' Being desirous (says the Rev. Robert Hindmarsh), of ascertaining the truth or falsehood of this story from Mr. Brockmer's own mouth, I made it my business, in company with three other gentlemen now deceased, to wait upon him at his apartments in Fetter-lane, and to ask him whether he had ever communicated to Mr. Wesley, or to any other person, such information as above stated, at the same time showing him the different numbers of the Magazine, in which the reports published by Mr. Wesley are contained. After hearing the passages read, Mr. Brockmer, without hesitation, denied the fact, positively declaring, *'that he had never opened his mouth on the subject to Mr. Wesley, nor had he ever given such an account to any other person.'* and he seemed much displeased, that Mr. Wesley should have taken the liberty to make use of his name in public print, without his knowledge or consent. *'Swedenborg,'* said he, *'was never afflicted with any illness,* much less with a violent fever, while at my house: nor did he ever break from me in a delirious state, and run into the street stark naked, and there proclaim himself the Messiah, as Mr. Wesley has unjustly represented. But perhaps he may have heard a report to that effect from some other person; and it is well known, that Mr. Wesley is a very credulous man, and easily to be imposed upon by any idle tale, from whatever quarter it may come.'*

"I then put the following question to Mr. Brockmer: 'Supposing it to be true, that Swedenborg did actually see and converse with angels and spirits, did you ever observe anything in his behavior, that might not naturally be expected on such an extraordinary occasion?' He replied as follows: 'If I believed that to be true, I should not wonder at anything he said or did; but should rather wonder, that the surprise and astonishment which he must have felt on such an occasion, did not betray him into more unguarded expressions than were ever known to escape him: for he did and said nothing, but what I could easily account for in my own mind, if I really believed what he declares in his writings to be true.'

"It is to be observed, that Mr. Brockmer was one of the people called Moravians, who are by no means friendly to the doctrines of the New Church, as laid down in the writings of Swedenborg. The testimony, therefore, of such a man in favor of the equable and becoming deportment of his noble lodger, and to the silencing of those unfounded reports, to which Mr. Wesley (once an admirer of Swedenborg and his writings, but afterwards an avowed enemy to both),† so hastily and unworthily lent himself, must be received with due respect by every candid and unprejudiced mind.

"It appears, then, that the report of Swedenborg's having been seized with a fever, in the height of which he broke from Mr. Brockmer, ran into the street naked, and proclaimed himself the Messiah, is totally false. But even supposing it to be true, that he once had a fever accompanied with delirium, an affliction to which the wisest and best of men are subject, what has this to do with the general tenor of his writings, composed while he was in perfect health? Is the character of a man to be estimated by what he says or does in such a state? Would Mr. Wesley, or any other person, wish to be judged in this way?

"Mr. Brockmer died a few months after he made the declaration above recited:

* That Swedenborg enjoyed excellent health, and was never known, in his own country, to have had a violent fever, is asserted by M. Sandel; see p. 36, and note

† See above pp. 106-108.

but the peruke-maker alluded to by Mr. Wesley, namely, Mr. Richard Shearsmith,* who lived in Coldbath Fields, Clerkenwell, and at whose house Swedenborg afterwards lodged and died, survived Mr. Brockmer many years. Him also I well knew, and have often had occasion to speak to him of the character, habits, and manners of Swedenborg: and he uniformly gave the most unequivocal and honorable testimony concerning him, both with respect to the goodness of his heart, and the soundness of his understanding. He declared himself ready to attest (upon oath, if required), that, 'from the first day of his coming to reside at his house, to the last day of his life, he always conducted himself in the most rational, prudent, pious, and christian-like manner: and he was firmly of opinion, that every report injurious to his character had been raised, merely from malice or disaffection to his writings, by persons of a bigoted and contracted spirit.' Mr. Shearsmith has been dead now for some years, I saw him not long before his death; and he continued to bear the same testimony, which he had so often repeated in my hearing during the course of the thirty years that I had known him.

"The other person, whom Mr. Wesley names as having given him the same information as Mr. Brockmer had done, was Mr. Mathesius, a Swedish clergyman. Of the credit due to this Mathesius, the following extract of a letter from Christopher Springer, Esq., a Swedish gentleman of distinction then resident in London, and the intimate friend of Swedenborg, will enable the reader to form a just and correct estimate. Speaking of Swedenborg's death, he observes,† 'When the deceased found his end approaching, and expressed a wish to have the communion administered to him, somebody present at the time proposed sending for Mr. Mathesius, the officiating minister of the Swedish Church. This person was known to be a *professed enemy* of Swedenborg's, and had set his face against his writings. It was he that raised and spread the false account of Swedenborg's having been deprived of his senses. Swedenborg therefore declined taking the sacrament from him, and actually received it from the hands of another ecclesiastic of his own country, named Fernelius, who at that time was a reader of Swedenborg's writings, and is said to have continued to do so ever since, at Stockholm, where he is now living (in 1786); and I have been assured, that, on this occasion, Swedenborg expressly exhorted him to *continue steadfast in the truth*. Mr. Mathesius is said to have become insane himself,‡ a short time after this; and becoming thereby incapable of his function, has existed ever since, in that melancholy state, upon the bounty of the king of Sweden.'

"What now are we to say of the report first invented by Mr. Mathesius the Lutheran divine, afterwards propagated by Mr. Wesley the Arminian divine, and lastly by Mr. Pike the Baptist divine, but that they each found it the easiest and most convenient argument to be drawn against the heavenly doctrines contained in the writings of Emanuel Swedenborg? When the theologians of former days found themselves unable to withstand the new, but powerful, doctrines of divine truth delivered by the Saviour of the world, some said, 'He is a good man: others said, Nay; but he *deceiveth the people*' (John vii. 12). 'He is

* See above p. 86.

† See above p. 85.

‡ See above p. 78.

We repeat the extract here for the sake of the connexion.

beside himself' (Mark iii. 21). 'And many of them said, He hath a devil, and is mad; why hear ye him? But others said, these are not the words of him that hath a devil: can a devil open the eyes of the blind?' (John x. 20, 21.) Now we know the truth of our Lord's words, when He saith, 'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple to be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household' (Matt. x. 24, 25). And again, 'The servant is not greater than his lord. If they have persecuted me, they will also persecute you' (John xv. 20). In all ages of the church, divine truth has been persecuted in the persons of those who have been its most strenuous asserters and advocates; and in general according to the degree in which they have manifested their sincerity, integrity, and faithfulness in the discharge of their duty, in the same degree have they been subjected to the derision and scorn of the world. It was not therefore to be expected, that Swedenborg, the distinguished and devoted servant of his Lord, would escape the malevolent and bitter attacks of his enemies, who either through ignorance of the doctrines he taught, or through envy at their success, are disposed to treat the disciple in the same ungenerous manner as their predecessors of old had treated his Divine Master. But as Michael the archangel, in disputing with the devil about the body of Moses (the historical sense of the Word), durst not bring against him a railing accusation, so it is the duty of those who are engaged in the defence of a good cause, to imitate so illustrious an example, and to leave all judgment to him who cannot err."

"There is no trace of any allusion, (says the Rev. S. Noble, in his '*Appeal &c.*,' p. 244,) to this tale of the fever and consequent delirium in any authentic source of information: and the Chevalier de Sandel, we have seen above,* not only declares, that Swedenborg, 'being endowed with a strength of faculties truly extraordinary, in the decline of his age, soared to the greatest heights to which the intellectual faculty can rise,'—for this might be the case notwithstanding his having had a fever and delirium; but he asserts further,† that 'he enjoyed such excellent health, that he scarcely ever experienced the slightest indisposition.' Could this general assertion have been made, if so terrible an exception to it had ever happened? In short, what with the inherent inconsistencies in the story itself, and the virtual refutation of it by Sandel, there is enough to evince its utter falsehood, could no direct contradiction of it be given. But such direct contradiction of it, taken from the lips of Mr. Brockmer, does exist, testified by the Rev. R. Hindmarsh, who was still living to confirm it.‡ Thus the whole origin of the story was evidently no more than this: Swedenborg mentioned freely to Brockmer the commencement of his spiritual intercourse: Brockmer talked of it: and from the idle reports which thus got abroad, Mathesius, nearly forty years afterwards, fabricated the tale with which he imposed on Mr. Wesley. This fact is alone sufficient to fix the brand of imposture on the whole story. The charge against Swedenborg of mental derangement, is built upon

* Page 23.

† Page 36.

‡ When the first edition of the "*Appeal, &c.*" was published. See above p. 110.

circumstances alleged to have occurred forty years before the charge was brought forward, and which had never been heard of in the whole of the intermediate period! What more palpable mark of fabrication could exist?

"But if from the story of the fever and delirium (continues Mr. Noble), assumed as true, any should continue to argue that Swedenborg remained insane ever after; with much more plausibility might it be argued, that a man who became positively insane, and continued the remainder of his life in that state, might have been partially deranged long before it was suspected: and if so, we could easily account for Mathesius' *imagining* the tale he propagated; for that *he* went mad, is a well-authenticated fact. We are by no means prone to assume the distribution of divine judgments; but it really is difficult to avoid thinking that we behold one here. All must allow it to be a remarkable coincidence, that the man who first imputed insanity to Swedenborg, and was the chief cause of its being believed by others, should himself have experienced the deplorable visitation; which happened, also, soon after he gave the *information* to Mr. Wesley. The *Abregé des Ouvrages d'Em. Swedenborg*, which was published at Stockholm in 1788, states in the preface, that Mathesius had become insane, and was then living in that state *in that city*. The same is affirmed in the *New Jerusalem Magazine*; one of the editors of which was Mr. C. B. Wadstrom, a Swedish gentleman of great respectability, well known for his efforts in the cause of the abolition of the slave-trade, and who must have had ample means of knowing the fact. In a MS. minute, also, in my possession,* of a conversation held by Mr. Provo, May 2nd, 1787, with Mr. Bergstrom, master of the King's Arms (Swedish) Hotel, in Wellclose-square; the latter says as follows:† 'Mr. Mathesius was an opponent of Swedenborg, and said that he was lunatic, &c.; but it is remarkable that he went lunatic himself; which happened one day when he was in the Swedish church and about to preach: *I was there and saw it*: he has been so ever since, and sent back to Sweden, where he now is: this was about four years ago.' All the accounts agree: and thus evident it is, that into the pit which this unhappy man digged for another, did he fall himself."

XX.

TESTIMONY

OF

THE CELEBRATED OBERLIN,

OF THE BAN-DE-LA-ROCHE, OR STEINTHAL,

RESPECTING SWEDENBORG'S INTERCOURSE WITH THE
SPIRITUAL WORLD.

This testimony is recorded in the *Intellectual Repository* for April, 1840. pp. 151-162, in a visit, which the Rev. J. H. Smithson paid to the worthy and exemplary Oberlin two years prior to his death. Having described certain particulars of the journey from Strasburg to the Ban-de-la-Roche where Oberlin lived, Mr. S. proceeds as follows:—

* Since printed at length in the *Intellectual Repository* for January, 1830, and inserted above p. 77.

† See above p. 78.

"On entering the house (of Oberlin) I was met by the venerable pastor, then in the eighty-fourth year of his age. I presented my letters of recommendation, and he immediately saluted me with a cordial welcome, and taking me by the hand, led me into his apartment. He seemed to feel a deeper interest in my visit, from the circumstance of my being an Englishman. The numerous benevolent societies in England had always excited his admiration at the extraordinary efforts made to benefit our race, and to distribute the Word of God in all languages for the healing of the nations, and a visit of one of the sons of Britain, who took an interest in these beneficent undertakings, seemed a peculiar treat to one who for nearly sixty years of his life, had devoted himself so zealously to the accomplishment of those objects, which the religious and philanthropic societies of Britain contemplate. The stature of Oberlin was tall and well-proportioned, and the weight of four score years and upwards, had scarcely caused his person to bend; his sight was not dim, and he appeared to enjoy the use of his faculties unimpaired; but the energy that formerly actuated him, had abated in its vigor, like the rays of the summer's sun, when verging to the distant west. His countenance was very expressive, and full of that energetic appearance, which is the characteristic of firmness and greatness of soul.

"In a short time after my arrival, dinner was announced, and Oberlin, leading me by the hand, showed me the place at his table, which was always reserved for the friend and the stranger, opposite to the seat which he occupied himself. The entire household dined together: himself, his friends, and the housekeeper occupying the upper, and the servants, and frequently one or other of the inhabitants of the more distant part of the valley, the lower end of his table. Oberlin embraced this opportunity to instil many solid principles of goodness and virtue into the hearts of his family, his flock, and his guests. He well knew the correspondence there is between feeding the body, and nourishing the mind; and how the affections of the heart are, on such occasions, more open to receive the seeds of truth scattered by the paternal hand of the master, who is loved, and whose life is a continual testimony of the precepts he professes. Oberlin spoke German and French with equal ease and fluency; on the frontiers, between Germany and France, these two languages are indispensable to the pastor, as the population is partly of French, and partly of German extraction. Our conversation was in German. He was full of inquiries respecting many things in Britain. After dinner he took me to his library, a large upper room; two sides of which were fitted up with shelves from the top to the bottom, and well stocked with books in several languages. The other two sides were furnished with maps, diagrams, plates, designs, and models, of various kinds, by which he instructed the members of his flock in the useful arts of life, such as architecture, in its most simple application, the construction of bridges, of agricultural implements, &c. In all these useful arts and sciences he had, from the commencement of his ministry in Steinthal instructed his people, and had brought them, by a superior system of agriculture, by forming roads across the most accessible parts of the mountains, and by introducing the manufacture of some of the most useful articles of domestic and agricultural economy, to a state of comfort and comparative independence, although inhabiting the wildest and most ungenial districts of France, where the winter is said to be as cold as in the latitude of St. Petersburg, and where only three months of fine, warm, genial weather can be

expected. The fact that Oberlin rendered this dreary solitude, in which a few wild, barbarous hordes of men barely existed, a comparative garden, abounding with all the necessities of life, and that he trained his flock to the knowledge and practice of evangelical truth and virtue, and opened their minds to a perception of heavenly realities, through the knowledge contained in Swedenborg's work *On Heaven and Hell*, is the cause of his wide-spread celebrity among the continental nations of Europe. This would be the proper place, if time and space permitted, to describe some of those acts of eminent usefulness, which Oberlin performed in agriculture and the arts, which were not only so beneficial to his immediate vicinity, but also to his country at large. His country acknowledged his services, and honored his name, by presenting him with a gold medal.

"Having received a few explanations from Oberlin respecting the diagrams, models, &c., which I observed in his library, I prepared myself to converse with him on things of a more exalted character—on his manner of perceiving the truths of the Word, as well as his conceptions respecting the realities of heaven, and the spiritual state of man in general. I at once asked him whether he had read any of the works of Swedenborg? Without replying, he immediately reached a book, and clapping his hand upon it, expressive of great satisfaction, told me, that he had had this treasure many years in his library, and that he knew from his own experience that everything related in it was true. This treasure was Swedenborg's work *On Heaven and Hell*. As I had lately become acquainted with the theological writings of the enlightened Swedenborg, and as Oberlin was almost the only person I had met with who had any knowledge of those writings, I was, of course, highly delighted to meet with a man, whose name was universally honored, and whose life and character were considered as a bright example of every Christian virtue. The great weight which accompanied the name of this good man, and the approving declaration he had already made respecting one of the most important works of Swedenborg, materially strengthened my convictions of the truth of his claims to universal attention. I accordingly felt the deepest interest in conversing with Oberlin on the the subject of Swedenborg's theology, and the amazing spiritual intelligence displayed in his writings, and inquired how it had happened, that he had arrived at convictions so solid respecting the facts and truths contained in the work *On Heaven and Hell*. He replied, that when he first came to reside as a pastor among the inhabitants of Steinthal, they had many superstitious notions respecting the proximity of the spiritual world, and of the appearance of various objects and phenomena in that world which, from time to time, were seen by some of the people belonging to his flock. For instance, it was not unusual for a person who had died to appear to some individual in the valley. This gift of second sight, or the opening of the spiritual sight, to see objects in a spiritual state of existence, was, however, confined to a few persons, and continued but a short period, and at different intervals, of time. The report of every new occurrence of this kind was brought to Oberlin, who at length became so much annoyed, that he was resolved to put down this species of superstition, as he called it, from the pulpit, and exerted himself for a considerable time to this end, but with little or no desirable effect. Cases became more numerous, and the circumstances so striking as even to stagger the scepticism of Oberlin himself. About

this time, being on a visit at Strasburg, he met with the work *On Heaven and Hell*, which a friend* recommended him to peruse. This work, as he informed me, gave him a full and satisfactory explanation of the extraordinary cases occurring in his valley, and which he himself was, at length, from evidences which could not be doubted, constrained to admit. The satisfactory solution of these extraordinary cases afforded great pleasure to his mind, and he read the 'treasure,' as he called it, very attentively, and with increasing delight. He no longer doubted in the nearness of the spiritual world; yea, he believed that man, by virtue of his better part—his immortal mind—is already an inhabitant of the spiritual world, in which, after the death of the material body, he is to continue his existence for ever. He plainly saw from the correspondent relation existing between the two worlds, that when it pleased the Lord, man might easily be placed, by opening his spiritual senses, in open communication with the world of spirits. This, he observed, was frequently the case with the seers mentioned in the Old Testament; and why might it not be so now, if the divine Providence saw fit, in order to instruct mankind more fully in respect to their relation to a spiritual state of existence, and to replenish their minds with more accurate and copious views respecting heaven, the final home of the good, and hell, the final abode of the wicked.

"This conversation of Oberlin's seemed highly reasonable and delightful; and I inquired further, by what means he had arrived at convictions so solid respecting the truth of Swedenborg's statements and descriptions concerning the world of spirits, and heaven and hell. He replied, that he himself had had ocular and demonstrative experience respecting these important subjects, and that, strange to say, he had come into that state of open communion with the world of spirits, which he had formerly considered as a rank species of superstition, and which he had endeavored to extirpate from the valley. He observed, that the inhabitants of that mountainous district had always been notorious for this peculiar kind of spiritual experience, and in this respect much resembled the highlanders of Scotland, of whom he had heard and read similar accounts. He, therefore, could readily understand Swedenborg's case, who, for most useful and salutary purposes, was mercifully permitted to enjoy an open intercourse with the world of spirits, during so many years of his life, in order to instruct mankind in respect to subjects of the greatest moment to wisdom and happiness, and of which they are so deplorably ignorant: with regard to himself, however, he had only had

* I think I have heard, that this friend was the celebrated Dr. Jung-Stilling, with whom Oberlin was very intimate. He was also intimate with the celebrated Lavater, of Zurich, with whom, he told me, he corresponded; and, as Lavater is known, from his letters to Swedenborg (see below pp. 121, 122,) to have been a great admirer of his writings, he, no doubt, often mentioned them to Oberlin. I have also understood, that these three distinguished men were fellow-students. They all felt a deep interest in the writings of Swedenborg, and their exemplary Christian character and intelligence have exercised very considerable influence over great parts of Germany and Switzerland, where their names will be held in everlasting remembrance. In respect to Stilling, see above pp. 104, 105. Here I would observe in respect to Stilling, that he did not adopt the theological doctrines of Swedenborg, which renders his testimony given above so much the more impartial. It is evident, however, that in his practical writings he infused many of Swedenborg's sentiments into those works which have rendered Stilling's name respected and revered among the pious of Germany. See, in particular, his "*Heimweh*," or Desire for Heaven; and his "*Scenen aus dem Geisterreiche*," or Scenes from the World of Spirits.

glimpses, as it were, into the spiritual world, which continued only for short periods, and at distant intervals; and if he had not read Swedenborg's work, he could not rationally and satisfactorily have explained to himself the various objects and phenomena he had beheld.

"From this time, he observed, he ceased to manifest his opposition against the 'superstition' in question, and endeavored, when anything occurred, to turn it to the instruction and edification of his people. He carefully wrote down every occurrence, and drew from it some salutary instruction, which either warned his flock against evil, or encouraged them in goodness and virtue. He said that he had a large pile of papers, which he had written on this kind of spiritual phenomena, containing the facts, with his own reflections upon them. One of these occurrences I can here relate. In the year 1806, a tremendous convulsion of nature occurred in Switzerland, which deeply moved the whole of Europe: it was the fall of the Rossberg, a great mountain, which suddenly fell, and buried several villages under its ruins. This catastrophe excited the greatest consternation throughout the whole surrounding country, and deeply affected Oberlin and the people of Steinthal. As it was customary in cases of deep excitement for some person or other in the valley to become *clairvoyant*, that is, to have their spiritual vision opened; so in this case, several individuals became *clairvoyant*, and the unfortunate people who had been destroyed by the mountain, were seen in the world of spirits. They appeared, said Oberlin, in places very similar to those they had left in the natural world, and associated together, as they had been accustomed to do, but by degrees they separated from each other, and were associated according to their moral worth. This account, Oberlin observed, was in agreement with what Swedenborg says respecting the state of man immediately after his departure from this world; and likewise respecting what he states in regard to the manner in which spirits associate together, or constitute societies; for all are there arranged according 'to their moral worth,'—those who are good, and, in similar affections, constitute heavenly societies, and those who are evil, and in similar malignant dispositions, form infernal societies.

"So convinced was Oberlin of the salutary importance of teaching his flock respecting heaven and hell, and the correspondent relation which man sustains to the spiritual world, that he formed a chart, or map, representing heaven, which he hung up in his church. This celestial diagram, as it was called, was taken from Solomon's temple, which, in all respects corresponded to heaven. These correspondences Oberlin had derived from Swedenborg, and he pointed out to his flock, that according to their humility, piety, fidelity, and their love of being useful to each other, would be their elevation in the Lord's kingdom, either to the first, second, or third heaven. His flock were extremely delighted to hear his remarks concerning heaven; and the manner in which he explained to them how the love of the Lord above all things, and the love of our neighbor even better than ourselves, constitutes the life and soul of the heavenly kingdom, served, no doubt, to kindle that celestial fire of mutual love amongst his people, which made them 'a bright and shining light' to all around them. For the numerous instances of remarkable self-denial, of benevolence to the orphan, widow, and stranger; of liberal contributions from their scanty means to procure Bibles for those in the surrounding districts, that did not possess the Word

of God, and to purchase articles of clothing, and implements of use for those who were destitute, and not able to work for the want of necessary means: these facts, I repeat, when considered in connexion with the general exemption from vice and crime, were striking proofs of something like that genuine spirit of Christianity, which has seldom been witnessed upon earth, but which, as the New Jerusalem Church advances, will not be so great a stranger amongst men.

“From seeing, as explained by Swedenborg, that the Lord's kingdom is a kingdom of uses, Oberlin resolved all the exertions and operations of his life into one element—*USE*. He taught his people, that to be useful, and to shun all evil as sin against the Lord, *in being useful*, is the truly heavenly life. On this account, when his flock assembled in the church on the week-day, to hear from their beloved pastor some instructive and edifying discourse, the females brought with them their knitting, needlework, and plating, and thus worked with their hands, whilst their minds were being instructed in various kinds of useful knowledge. His discourse on some week-day evening was not exclusively theological and religious, although religion was blended with everything he said; but it frequently conveyed some eminently practical ideas on the various useful arts of common life. These useful ideas on the concerns of ordinary life were always connected with something heavenly, and ascribed to the goodness of our heavenly Father; in this manner Oberlin connected the concerns of earth with the realities of heaven, and brought down a celestial influence into the common duties of life.

“The day after my arrival was the Sabbath, and I anticipated much pleasure in hearing the venerable pastor address his flock. He preached in French; his discourse was characterised by simplicity and warmth. He almost invariably called Jesus his heavenly Father, which struck many as a peculiarity not common with Christians in general, but I well knew how he had contracted this habit of addressing the object of his supreme love and worship. From the work *On Heaven and Hell*, he had clearly seen, that no other is acknowledged throughout heaven as the Divine Father than the Lord Jesus Christ alone, for ‘*he that seeth him seeth the Father*.’ The church was full, and humility and devotion seemed impressed upon every countenance. He addressed them like a father addressing his children, and often called them his *chers enfants*,—his beloved children. He said he had baptized nearly all of them, and, as infants, had taken them in his arms; and they, when the service was over, assembled around him, and called him *papa*, inquiring after the health of himself and his family. They also testified their regard and their gratitude by sending him various presents—the first flowers of the spring, the first vegetables and fruits of the garden, were presented to the beloved pastor, thus reciprocating the sweetest affections of the mind by external emblems of gratitude and love. How delightful, I thought, it is to be a pastor, when this sweet spirit of reciprocation exists! where the minister, in his anxiety and labor to perform the arduous duties of his office, is soothed and strengthened, not only by the consciousness, depending on divine mercy and assistance, of having endeavored to do what he could for the instruction and salvation of his flock, but by the sweet reciprocation of acknowledgment and affection.

“I afterwards was eager to embrace the opportunity of enjoying some conversation with Oberlin on the spiritual sense of the Word. But in this matter

I was disappointed: he acknowledged that the Word has a spiritual sense; but his knowledge of it seemed scanty and obscure. He told me, he regretted that he had never been able to procure Swedenborg's works, in which the Word is explained as to its spiritual sense, these works not having been translated either into French or German, and the Latin copies being so scarce, that he could never procure them. The works of Swedenborg which he possessed, were the *Heaven and Hell*, *Divine Love and Wisdom*, *Divine Providence*, and, if I mistake not, a German translation of the *Earths in the Universe*.

"The different biographers of Oberlin have carefully concealed his predilection for the writings of Swedenborg; they all agree, however, that he had peculiar views concerning heaven and hell and the human soul. And M. Morel, who has recently written memoirs of Oberlin, says, 'Oberlin had much originality in his conceptions, and his most singular ideas bore the impress of a great soul: he attached an emblematical sense to colors. His ardent imagination, nourished by the mystical works of Swedenborg, delighted to bound over the threshold of the tomb, and to expatiate in the mysterious world which awaits the soul, when separated from its earthly bonds.'"

PART III.

LETTERS AND DOCUMENTS RELATIVE TO SWEDENBORG'S GENERAL CLAIMS.

XXI.

LETTERS

FROM

THE CELEBRATED J. C. LAVATER,†

OF ZURICH,

TESTIFYING HIS ADMIRATION OF SWEDENBORG'S WRITINGS.

It is not known (says Dr. Tafel), whether Swedenborg wrote in reply to Lavater, or not; it is very probable that, as these letters contain nothing but inquiries arising from a trifling curiosity, he did not reply, but left him, by continuing to read his (Swedenborg's) writings, to form his own judgment. That Lavater continued to be a diligent reader of the writings of Swedenborg, is evident from certain treatises which he wrote *On the Lord*, *On Redemption*, and *The Atonement*, which are written in the strictest agreement with Swedenborg's doctrines on those subjects.

* See *La Nouvelle Jerusalem*, Deux. Année, 233.

† See *New Jerusalem Magazine* for 1790, pp. 179 and 245, where two letters from Lavater the celebrated author of the "*Treatise on Physiognomy, &c.*," are inserted; the editors say that the original Latin letters were then in their possession.

LETTER I.

“ Most reverend and excellent man,

“ I doubt not but you are often troubled with letters from foreigners with whom you are unacquainted, and as you are much engaged in meditation, business, travels, and the company of persons of renown, you will probably consider the present application from an unknown Swiss as trifling and impertinent: yet knowing that so great a man was my contemporary, I could not help inquiring of him a few things which seemed to me to be of the greatest importance, as I know no person in the world but yourself (who have given proofs of an extraordinary and almost divine knowledge), capable of resolving my questions, I shall therefore take the liberty of proposing them, and trust you will condescend to satisfy me therein as soon as possible.

“ I. I have been engaged these three years with heart and soul in writing a poem on the future happiness of Christians, and have lately written several letters particularly to Zimmerman, the present celebrated physician to the king of England, an Hanoverian, and my intimate friend, to the end that I might collect the opinions of the wise and learned, before I should publish the poem itself. I most fervently wish to have your opinion also, which would be of great use to me; but as I do not know whether you are conversant with the German language, I would willingly send you a copy, or, if you please, translate the principal parts into Latin.

“ II. I have a long time been convinced from the Holy Writings and my own particular experience, that God frequently favors faithful and ardent prayers in such a manner, that on account of them not only wonderful things have been done, but even real miracles effected. I am now writing a dissertation on that subject, and therefore beg to know your opinion. You may probably not doubt that God and Christ still work miracles for the sake of the faithful, who are much united to him; perhaps some certain instances, which are beyond doubt, may have come to your knowledge. Is it true that a very pious girl at Stockholm, of the name of Catharine Fagerberg, has, when asked, by means of prayer, and an extraordinary faith, quickly cured many persons otherwise incurable? Could you furnish me with certain and authentic proofs of the truth thereof?

“ III. I have heard and read much of your familiar conversation with the spirits of the deceased; may I be permitted, most respected man, to propose to you some questions, from a mind that is very sincere and filled with respect towards you, by the solution of which I may be convinced concerning these almost incredible reports.

“ 1. Felix Hess, a friend of mine, died March 3, 1768,—whether he will appear to me, while I am living, and when, and in what manner?—whether he will reveal anything to me respecting the happiness of those in heaven, or concerning my ecclesiastical destination on earth? (I fervently desired him before his death to comply with my request if possible.)

“ 2. Henry Hess, brother to the deceased, my very good friend,—whether, and when, he will be convinced of that power of faith and prayer which I teach, and of which he still doubts?—and which of the inhabitants of Zurich, who are yet in a doubtful state, will be convinced?

“ 3. Shall I ever be so happy as to converse with angels or spirits of the de-

ceased without any false fanaticism, and without disobedience against the commandment of God, not to interrogate the dead; and by what manner of life, or by what virtues, I could arrive at so high a privilege?

"4. Whether the dream I had June 9, this year, proceeded from Felix Hess?

"Be not angry, thou most excellent and learned man, with a very studious disciple of truth, who will neither be rashly credulous, nor a disbeliever, but has an open breast, ready to receive from his inmost soul whatever truth beams forth. Farewell; do not suffer me long to wait in vain for an answer. May God and Christ, to whom we belong, whether living or dead, be with you.

"JOHN CASPAR LAVATER.

"Zurich, Switzerland, Aug. 24, 1768."

LETTER II.

"Most noble, venerable, and beloved
in Christ our Lord,

"I have taken the liberty of writing to you a second time, as it is likely you may not have received my other letter on account of your travels; but I have at last learnt by what means this will probably reach you.

"I revere the wonderful gifts thou hast received of our God. I revere the wisdom which shines forth from thy writings, and, therefore, cannot but seek the friendship of so great and excellent a man now living. If it is true what is reported, God will show to thee how much I seek to converse with thee in the simplicity of my mind. I am a young man not yet thirty years old, minister of the gospel: I am and shall be employed in the cause of Christ as long as I live. I have written something on the happiness of the future life. Oh! if I could exchange letters with thee on this subject, or rather converse! I add a writing: thou shalt know my soul. One thing I beg of thee, thou divinely inspired man! I beseech thee by the Lord not to refuse me.

"In the month of March, 1768, Felix Hess, my best friend died, a youth of Zurich, twenty-four years of age, an upright man, of a noble mind, striving for a Christian spirit, but not yet clothed with Christ. Tell me, pray, what he does; paint to me his figure, state, &c. in such words, that I may know that God in truth is in thee. I send also a cipher writing, which thou wilt understand if it is true what is reported of thee: I request it may not be shown to any person.

"I am thy brother in Christ. Answer very soon a sincere brother: answer the letter I have sent, and in such a manner, that I may see what I am believing upon the testimony of others. Christ be with us, to whom we belong, living or dead.

"JOHN CASPAR LAVATER.

"Zurich, Switzerland, Sept. 24, 1769."

XXII.

LETTERS

FROM

SWEDENBORG TO DR. BEYER,*

GREEK PROFESSOR, AND ASSESSOR IN THE CONSISTORY OF GOTTENBURG,

ON VARIOUS SUBJECTS.

This gentleman, in the year 1766,† became one of Swedenborg's most intimate friends, and one of the most active promoters of his sentiments. This drew upon him a severe persecution from the Consistory at Gottenburg. The matter was carried before the supreme government, when, in compliance with an order from the king, Dr. Beyer presented to his majesty, Jan. 2, 1770, a declaration of his sentiments in regard to the doctrines of Swedenborg.‡ Towards the close, the amiable and learned author expresses himself thus; "In obedience to your majesty's most gracious command, that I should deliver a full and positive declaration respecting the writings of Swedenborg, I do acknowledge it to be my duty to declare, in all humble confidence, that so far as I have proceeded in the study of them, and according to such gifts for investigation and judgment as I possess, I have found in them nothing but what closely coincides with the words of the Lord himself; and they shine with a light truly divine." The following are certain letters which Swedenborg wrote to this learned and pious individual.

LETTER I.

To Dr. Beyer.

"I have now at length arrived at the end of the *Apocalypsis*, and send you, Sir, eight copies thereof, two bound, and six in sheets, which you will please to dispose of in the following manner: one copy for yourself, one for the bishop, one for the dean, one for Dr. Rosen, one for the mayor (Mr. Patterson), and one for the library; the other two you may lend out to your friends. At the conclusion of every chapter there are *memorable relations* separated from the text by asterisks, which you will please to read over first, whereby a fundamental knowledge will be acquired of the miserable state to which the reformed churches are reduced by the doctrine of *faith alone*. I am now going from this place for England, where some disturbance has most likely arisen, as the bishops of England are strongly pointed out in the *memorable relations*, but necessity required it.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, April 8, 1766."

* See *New Jerusalem Magazine*, 1790, p. 30, where the following letters are said to be faithfully translated from the original by J. Strand.

† We have seen above p. 75, the way in which Dr. Beyer first became acquainted with Swedenborg and his writings.

‡ It may be seen in the *Intellectual Repository*, vol. i. (first series,) p. 113: it has also been since published in the form of a small tract: for it contains a masterly vindication of the sentiments selected by the Consistory for condemnation. This document we shall adduce below.

LETTER II.

To Dr. Beyer.

"With regard to the writings of St. Paul, and the other apostles, I have not given them a place in my *Arcana Cælestia*, because they are dogmatic writings merely, and not written in the style of the *Word*, as are those of the prophets, of David, of the Evangelists, and Revelation of St. John.*

"The style of the *Word* consists throughout in *correspondences*, and thence effects an immediate communication with heaven; but the style of these dogmatic writings is quite different, having, indeed, communication with heaven, but only mediate or indirectly.

"The reason why the apostles wrote in this style, was, that the New Christian Church was then to begin through them; consequently, the same style as is used in the *Word* would not have been proper for such doctrinal tenets, which required plain and simple language, suited to the capacities of all readers.

"Nevertheless, the writings of the apostles are very good books for the church, inasmuch as they insist on the doctrine of charity and faith thence derived as strongly as the Lord Himself hath done in the Gospels, and in the Revelation of St. John, as will appear evidently to any one who studies these writings with attention.

"In the *Apocalypse Revealed*, No. 417, I have proved, that the words of Paul, in Rom. iii. 28, are quite misunderstood; and thus the doctrine of justification by faith alone, which at present constitutes the theology of the reformed churches, is built on an entirely false foundation.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, April 15, 1766."

LETTER III.

To Dr. Beyer.

"I arrived here on the 8th of this month. The voyage from England hither was made in eight days. The wind was favorable, but attended with a violent storm, which occasioned so short a passage. I have since received yours of the 17th September, and am glad to find yourself and my other friends are well at Gottenburg, to all of whom you will please to present my compliments.

"I wish much blessing to the intended publication of the *Library of Sermons*,† and send you herewith my subscription for the same. I presume you will use all necessary precaution in this work, because the time is not yet arrived, that the *essentials of the New Church* can be so received; the clergy, who have so much confirmed themselves in their *tenets* at the universities, find it difficult to be convinced: for all confirmations, in *things pertaining to theology*, are, as it were, *glued fast in the brains*, and can with difficulty be removed; and, whilst they remain, genuine truths can find no place. Besides, *the new heaven of Christians, from whence the New Jerusalem from the Lord will descend* (Rev. xxi. 12). is not yet perfectly settled.

* See the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, No. 113.

† The title of a work written by Dr. Beyer.

HIS LETTERS TO DR. G. A. BEYER.

"It is now generally thought here at Stockholm, that *faith* and *charity* must advance together, and that the one cannot exist without the other, by reason that *good works* are the *fruits of faith*, and show themselves in a *state of justification* (yet very few of the Lutherans think beyond this); although the learned have not yet discovered any *connexion* between *faith* and *good works*; for which reason they assert *good works* to be only *things of a moral and civil nature*, and so far good, but not available unto salvation, &c. They are also in the right, because from such a faith no other *works* can be derived; the case is different as to faith in *Jesus Christ*.

"With respect to the *Divine Humanity of the Lord* it is not contrary to the *Formula Concordiæ*, where we are taught, that *'in Christ God is Man, and Man is God,* and the assertion of Paul is confirmed, that *in Christ all the fullness of the Godhead dwelleth bodily,*' &c. Of the writings of Behmen I cannot judge, as I have never ead them.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, Sept. 25, 1766."

LETTER IV.

To Dr. Beyer.

"By your friend, Sir, I have been asked several questions, to which be pleased to receive the following as an answer:—

"I. *My opinion concerning the writings of Behmen and L——?*—Answer. I have never read them, as I was prohibited reading dogmatic and systematic theology, before heaven was opened to me, by reason, that, unfounded opinions and inventions might thereby easily have insinuated themselves, which with difficulty could afterwards have been extirpated, wherefore, when heaven was opened to me, it was necessary first to learn the Hebrew language, as well as the correspondences of which the whole Bible is composed, which led me to read the Word of God over many times; and inasmuch as the Word of God is the source, whence all theology must be derived, I was thereby enabled to receive instructions from the Lord, who is the Word.

"II. *How soon the New Church is to be expected?*—Answer. The Lord is preparing at this time a new heaven of such as believe in Him, and acknowledge Him to be the true God of heaven and earth, and also look to Him in their lives, which is to shun evil and do good; because from that heaven shall the New Jerusalem, mentioned in Rev. xxi. 2, descend. I daily see spirits and angels, from ten to twenty thousand, descending and ascending, who are set in order. By degrees as that heaven is formed, the New Church likewise begins and increases. The universities in Christendom are now first instructed, from whence will come ministers; because the new heaven has no influence over the old clergy, who conceive themselves to be too well skilled in the doctrine of justification by faith alone.

"III. *Respecting the promised treatise concerning infinity, omnipotence, and omnipresence?*—Answer. There are many things interspersed in the *Angelic Wisdom concerning Divine Providence*, on these subjects, at No. 46–54, and 157; also in the treatise *On Angelic Wisdom concerning Divine Love and Divine Wisdom*, No. 4, 17,

19, 24, 44, 69, 72, 76, 106, 156, 318; and in the *Apocalypse Revealed*, No. 961, and these will be still further treated on in *The Mysteries of Angelic Wisdom concerning Conjugal Love*; but forasmuch as to write a separate treatise on these divine attributes, without the assistance of something to support them, would occasion too high an elevation of the thoughts, I have therefore treated on these subjects in a series with other things which fall within the understanding.

"I have with pleasure perused your new *Essay on the Gospels*;" concerning the first advent, there are fine interpretations. Here I shall mention the signification of a manger, of the baptism of John, and of Elias. A manger signifies instruction from the Word, because mules and horses signify the understanding of the Word (See *Apocalypse Revealed*, No. 298); and in a manger is their nutrition; that there was no room in the inn, signifies, that there was no place of instruction in Jerusalem; wherefore it is said to the shepherds, who signify the church to come, "This shall be the sign unto you; ye shall find the babe lying in a manger" (Luke ii. 12). The baptism of John prepared the heavens, that the Jewish people might subsist when God Himself should appear among them; and John as well as Elias, who was the chief of the prophets, signifies, all the prophecies in the Old Testament concerning the Lord and His advent.

"Since here (in Stockholm), they now begin to think more of charity than before, and to be persuaded that faith and charity cannot be separated, therefore faith alone begins also to be called the Moravian faith.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, Feb., 1767."

LETTER V.

To Dr. Beyer.

"I had the pleasure of receiving yours, Sir, of the 23d of November, 1768. The reason why I did not answer it, was, that I would postpone it until a little work was published, entitled, *A brief Exposition of the Doctrine of the New Church, signified in the Revelations by the New Jerusalem*, in which work are fully shown the errors of the hitherto conceived doctrine, of justification by faith alone, and the imputation of the righteousness, or merits, of Jesus Christ. This treatise I have sent to all the clergy throughout Holland, and I intend to convey it to the most eminent in Germany. I have been informed that they have attentively perused it, and that some of them have already discovered the truth, and that others do not know which way to turn themselves; for what is written therein, is perfectly convincing that the doctrine above-mentioned is the cause that no true theology now exists in Christendom. I intend sending you, by the first ship, twelve copies of this work, which you will please to dispose of in the following manner: one copy to the bishop, one to the dean, and the rest, except your own, to the professors of theology at the colleges, and the clergymen in the city, since no one can more rightly judge of the same, than he who has fundamentally received the mysteries of justification. After this little work is perused, be pleased, kindly,

* This excellent work of Dr. Beyer, consists of homilies or discourses for every Sunday throughout the year, written on the principles of the New Church; and in Sweden, by those who receive the doctrine, is greatly esteemed; although the author was much persecuted on that account, and the book afterwards prohibited.

to request the dean to declare his opinion thereof in the Consistory. All those that can, and are willing to see truth, will accede.

"I am now much inquired of, respecting the New Church, when it will take place?—to which I answer: by degrees, as the doctrine of justification and imputation is extirpated; which probably may be effected by this work. It is known, that the Christian Church did not take place immediately after the ascension of Christ, but increased successively, which is also understood by these words in the Revelations: '*And the woman flew into the desert, into her place, where she is nourished a time, times, and half a time, from the face of the serpent*' (xii. 14). The serpent or dragon, is that doctrine.

"In about a month I am going from hence to Paris, and that with a design which beforehand must not be made public.

"With regard to the visions of several mentioned in your letter, they are nothing but *phantastic visions*.—With my respectful compliments to the bishop, &c., I remain, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, March 15, 1769."

LETTER VI.

To Dr. Beyer.

"I arrived at Stockholm the beginning of this month, and was kindly received by all classes of people, and instantly invited by their Royal Highnesses the hereditary prince and his sister, with both of whom I had a long conversation. I also dined with several of the senators, and conversed with the first members of the Diet, and with the bishops here present, who all behaved very kindly and affably to me, except bishop Filenius. On being informed that my copies of the work, *De Amore Conjugiali*, were stopped at Norkjoping, I inquired of the bishops, Euander from Abo, of Benzelstierna from Westeras, of Bishop Lutkeman, and of bishop Lamberg, how matters stood respecting my writings, who all assured me, that they knew no other but that the books were taken care of, lest any part of them should be lost before my return home; but that bishop Filenius had made a representation of the matter to the clergy in the Diet, who had given him no answer, and much less consented to any confiscation; and that his motion was not accepted, or minuted down in the proceedings of the Diet; and consequently that none of the clerical order in the Diet bore any part in it, except bishop Filenius, with whom I had some dispute, as he insisted on their being revised, before they were delivered; and he will not hear mentioned, that the revisal of this book, which is not theological, but chiefly moral, is unnecessary, and consequently absurd. Such a mode of proceeding would prepare the way for a 'dark age' in Sweden. Nevertheless, this behavior of the bishop cannot affect me in the least, as I have brought over thirty-eight copies of this work with me, and had sent over five of them before; the half of which number I have delivered and sent to the bishops, to the different orders of the Diet, to the senators, and to the Royal Family, and when the rest in like manner are distributed, there will be more than sufficient for Stockholm. I think of sending those that are stopped at Norkjoping, abroad, where they are much desired.

"I send herewith a little treatise, printed in London, entitled, *De Commercio Anima et Corporis*, which has been sent to the societies and universities in England and France. Please to peruse the latter part of it: most likely it is also translated into English. I gave only to bishop Benzelstierna that little treatise, entitled, *A Brief Exposition of the Doctrine of the New Church*, enjoining him at the same time, in the strictest manner, to take care not to let it pass into other people's hands, because there are but very few in Sweden, whose understandings are receptive of true theology, and therefore the light that is given from the Word of God, is not received by them. As, for instance, what is said in Rom. iii. 28, and in Gal. ii. 16, where an imputative faith of the merits of Christ is not meant, but real faith in Jesus, which is a faith from Him and in Him. Neither are the works of the law of the Decalogue meant in those places, but the works of the Mosaic law, proper to the Jews. Neither is Rom. iv. to be understood of the imputation of the present church, &c., nor will they be enlightened by such Scripture texts as concern the Son of God; that by the Son of God is not to be understood any Son of God from eternity, but the Son of God conceived in time from Jehovah God, and born of the Virgin Mary, according to the very words themselves, in Luke i. 32-35; Matt. iii. 17; xvii. 5; John xx. 31; 1st Epistle of John v. 20, 21, and other places. This is likewise agreeable to the Apostolic Creed, where no other Son of God is mentioned, and consequently the primitive church knew of no other.

"That a Son of God from eternity was inserted in the Nicene and Athanasian Creeds, arose from this, that they found no other way to refute and banish the Arian errors. (See the Apostolic Creed.) I therefore adhere to the Apostolic Church.

"To call on God the Saviour, can in nowise be denied throughout Christendom, and still less by the Lutherans who abide by the Augustine confession, p. 19; and also in the *Apology*, p. 226; and, moreover, that in *Christ Man is God, and God is Man*; as also many other particulars already mentioned. The *Formula Concordiæ* likewise explains a Divine Trinity in those that are renewed through faith, p. 695, Apol. p. 130; but which in reality is not a true explication of the Divine Trinity in God the Saviour, as shall be fully demonstrated in that work, which I intend laying before the public within the space of two years. In the meantime, the *Brief Exposition*, as a forerunner of it, will prepare the way for its reception. This treatise has been dispersed throughout Christendom, Sweden excepted, and that for this reason: because true divinity exists there only in its wintry state; and, in general, towards the North Pole, there is a greater length of spiritual night than in the southern parts; and therefore, those who stand in that darkness may be supposed to kick and stumble more than others against everything in the New Church, which is the produce of an unprejudiced reason and understanding; yet, at the same time, we are to admit of some exceptions to his observation in the ecclesiastical order. I apply to myself what our Saviour says to His disciples, Matt. x. 16.

"The remarkable particulars related concerning your wife, in her dying hours, were wrought through the impression of two clergymen, who so directed and employed her thoughts in conversation, as to effect a conjunction with such spirits as she then spoke of. In the hour of death, it happens at times, to some people, that they are in a state of the spirit. The spirits, who first spoke through her, were of the dragon's society, that were cast out of heaven, agreeably to the

prediction in the Revelations, xii. They are thence become so filled with enmity and hatred towards our Saviour, and, consequently, towards His holy Word, and all that belongs to the New Church, that they cannot even bear to hear the name of Christ mentioned. When the sphere of the Lord, proceeding from the heavens, lights on them, they become as it were mad, and in a terrible rage; and directly seek to hide themselves in holes and caverns, as spoken of in the Revelations vi. 16. Your deceased wife was with me yesterday, and informed me of a variety of things concerning what she thought, and what she had spoken to you her husband, and to the clergymen, the seducers. Were I at this time near you, I could relate a number of things on this head, which will not admit of being sent in writing.—I remain, &c.,

“EMANUEL SWEDENBORG.

“Stockholm, October 30, 1769.”

“P. S. This letter may be shown to others, and also copied or printed, if deemed necessary. Two honorable friends in London have sent me an invitation there, and I have almost resolved on going thither the ensuing spring.

“I have been told, that in Gottenburg a letter has been printed, which mentions, that I was ordered in Paris to depart from that city, which is a direct falsehood: Count Creutz, our envoy in Paris, can certify.”*

LETTER VII.

To Dr. Beyer.

“In my last letter the shortness of time would not permit me to give an answer with respect to the relation of the boy of Skara, which, if true, proves the communication of spirits with man. A genteel and rich family here in Stockholm are desirous of taking the boy into their house, and to educate him in every branch he may wish to learn. If the youth has an inclination, and could have an opportunity of the company of some person coming this way, the family would be very happy; and in that case you will be pleased to furnish thirty dollars for the expenses on the journey, and to give him my direction, that I may conduct him to the house. I will pass in silence his vision of the white serpents, which he had in his tender infancy, especially as it may admit of being explained in different senses; but his knowing the use of herbs, and the cure of certain diseases, if really the case, is not from the reason, that such diseases and cures exist in the other life among spirits and angels; but there exist spiritual diseases and spiritual uses, which correspond with the natural diseases and cures in this world, so that the correspondences effect such things when they happen. And as there are no natural diseases among the spirits in the spiritual world, there are neither any hospitals; but, instead of them there are spiritual mad-houses, in which are those who theoretically denied God, and in others, such as practically did the same. Those who in the world were idiots, at their arrival in the other world are also foolish and idiots; but being divested of their externals, and their internals opened as is the case with them all, they acquire an under-

* Respecting Swedenborg's visit to Paris, in order to publish in that city his “*Universal Theology*, &c.” See above p. 91.

standing agreeable to their former quality and life, inasmuch as the *actual follies and madneses* dwell in the *external natural man*, and not in the *internal spiritual*.

"With regard to what passed in the earliest part of my life, about which you wish to be informed: from my fourth to my tenth year, my thoughts were constantly engrossed by reflecting upon God, on salvation, and on the spiritual affections of man. I often revealed things in my discourse, which filled my parents with astonishment, and made them declare at times, that *certainly the angels spoke through my mouth*.

"From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith; to whom I often observed, that charity or love was the life of faith, and that this vivifying charity or love *was no other than the love of one's neighbor*; that God vouchsafes this faith to every one; but that it is adopted by those only who practise that charity.

"I knew of no other faith or belief at that time, than that God is the Creator and Preserver of Nature; that he endues man with understanding, good inclinations, and other gifts thence derived.

"I knew nothing at that time of this systematic or dogmatic kind of faith, that God the Father imputes the righteousness or merits of his Son to whomsoever, and at such times, as he wills, even to the impenitent. And had I heard of such kind of faith, it would have been then, as now, perfectly unintelligible to me.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, Nov. 14, 1769."

LETTER VIII.

To Dr. Beyer.

"I received yours of Dec. 2d this day, also the printed letter, which at first caused a clamor among a great part of the clerical body; *yet clamor does no harm, being like the ferment in wine when fermenting, after which it is purified; for unless what is wrong is brought into a state of ventilation, and is thus rejected, what is right cannot be discerned and received*. I have, indeed, been informed of the proceedings of the deputies in the clerical assembly of the Diet, but I did not stir one step to defend that cause; knowing that the Lord Himself, our Saviour, defends His church, particularly against those who refuse to enter through the right door into the sheepfold, that is, into the church, and thus into heaven; such are called *thieves and robbers*. The Lord Himself declares, 'He that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber; I am the door, if any man enters by me, he shall be saved, and he shall find pasture' (John x. 1, 7, 8, 9). I have moreover been told by an angel from the Lord, that *I may rest securely upon my arm in the night*, by which is meant that night, in which the world is now immersed, as to what relates to the church.

"I have also read the appendix to *The Spy*, No. 48, and in the concluding expressions I perceive the interior sense of the author, which is easily discovered.

"With respect to the two clergymen whom your deceased wife has spoken of, she has not mentioned their names, for which reason neither can I mention

them. It is well known, that among the clergy there are also erroneous spirits, in this country as well as in other parts of the world. When she had related this among other things, she departed to the dragon spirits (*draconices*), who on the day of her death first spoke through her, and she is still with them.

"An extract from the records by the dean (Ekeborn) of Dec. 6th, has also been communicated to me, in which he still continues his usual indecent invectives, which I may consider as barkings, against which we must not attempt to take up a stone to cast at them and to drive them away.

"I am glad that you are translating into Swedish the little work of *The Intercourse between the Soul and Body*. It has been very well received abroad in all places, as well as by many intelligent persons here in Stockholm.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, Dec. 29, 1769."

LETTER IX.

To Dr. Beyer.

"I received your letter dated the 18th March, together with a copy of that which you delivered to his Majesty. You mention also that a report has arrived at Gottenburg, concerning a resolution which was to have been proposed in the senate; but that, since the copy of that letter which I wrote you has been communicated to senator Count Ekeblad, and to the great chancellor of justice, this matter has been brought forward again, and terminated agreeably to the letter from the great chancellor of justice to the Consistory at Gottenburg, of which letter I request you to send me a copy. Had the first proposal been established, that *Swedenborgianism*, as they call it, should not be spoken of, and this, notwithstanding, signifies the *worship of the Lord*, what would have been the result, but a fear in the clergy to speak about Christ and his protection of the human race; for in such case they would have run the risk of being insulted as supporters of Swedenborgianism, and in consequence thereof, Christianity in Sweden would decrease and become Socinianism, and finally Heathenism, which may be confirmed from Matthew xii. 30, and Mark ix. 40. Such would have been the offspring born from that first proposal. This is the reason, that when certain zealous clergymen in this city first heard the rumor thereof, that they became astonished, imagining justly that, by such a way of proceeding, Christianity in this country would totally vanish. I am informed that the bishops and many of the clerical order of the states at the Diet expressed themselves with great propriety concerning those doctrinal principles which were then discussed.

"What has been presented to the consistories against my writings, not having been communicated to me, I am totally ignorant of what passed in the senate on that subject.

"I go next June to Amsterdam, where I intend to publish the *Universal Theology of the New Church*; the worship of the Lord is the foundation therein, and if upon that foundation the true house, or temple, shall not be built, others will erect upon it *lupanaria*, or brothels."

* Which spiritually mean perversions and falsifications of all the truths of the Word. (See Rev. xvii.)

"As to what regards the draconical spirits, they are all removed far towards the south, where the learned obtain a certain place, and every one there his cellum, or little chamber, wherein he confirms himself in *justification by faith alone*; and they who have confirmed this from the Word of God, depart thence into a desert, and so on further. The rest, when they come out, obtain no dwellings. To what place they afterwards go, I do not yet know; in heaven there is no place for them. It befalls them according to the description in the *Apocalypse Revealed*, 421. But that abyss which is there described is now removed farther in the south, as observed before.—I remain, with all friendship and confidence, &c.,

"EMANUEL SWEDENBORG.

Stockholm, April 30, 1770.

LETTER X.

To Dr. Beyer.

"As I am going, in a few days, to Amsterdam, I shall take my leave of you in this letter, hoping that our Saviour will support you in good health, preserve you from farther violence, and bless your thoughts. I convey you herewith the copy of a letter, which I am about to send to the universities, as well as to the great chancellor of justice. Please to salute kindly Dr. Rosen, and I am, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, July 23, 1770."

Copy of a Letter addressed to the Universities of Upsal, Lund and Albo.

"In a few days I am going to Amsterdam, and intend to publish the whole *Theology of the New Church*, the foundation whereof will be the *worship of the Lord our Saviour*, on which foundation, if no temple should now be built, *lupanaria* (brothels)* would be erected.

"Now having been informed, that the religious trial, relative to Dr. Beyer and Dr. Rosen, in Gottenburg, was immediately taken up and surprisingly terminated by the senate, and as this may become a subject of conversation in many places during my absence, therefore, to prevent any malicious judgment, which may probably proceed from the mouths of certain persons, arising from their ignorance or interior malice, it is my duty from the importance and necessity of the subject, to communicate what I have delivered to his Majesty thereon, which is as follows:—

"I have been informed by two gentlemen in the *senatorial department of justice*, that the senators are *pontifex maximus*, to which I then gave no answer; but in case I should still hear such assertions from them, I shall answer that they are not at all *pontifex maximus*, but *vicarius vicarii pontificis maximi*; because Jesus Christ our Saviour is the only *Pontifex Maximus*; the states of the kingdom are His *vicarius*, wherefore they are answerable to Him, and the senators are the *vicarii* for the states; because they are appointed, and that hence they are *vicarius vicarii pontificis maximi*. That the Pope of Rome called himself *pontificem maximum*, is of pride, because he has taken and assumed to himself all the power of Christ our Saviour, and placed himself on His throne, making the people believe that he is Christ upon earth. Every inferior *pontifex* or *vicarius pontificis maximi*

* See above p. 131, note.

ought to have their consistory. The states of the kingdom have their consistory in the ecclesiastical division of the states, and the senators have their consistory, particularly at the universities; but in the determination of this matter they have acknowledged the consistory of Gottenburg to be their consistory, and have probably assented *verbatim* to the opinions of that consistory, not being apprised that this was the most important and the most necessary subject that has been brought forward these 1700 years in any council or senate, because it concerns the New Church, which is predicted by the Lord in Daniel and in the Apocalypse, and agrees with what our Lord says in Matt. xxiv. 22.

“I have not yet received the answer of the senate. It has been once presented, but resolved that it should rest till the return of those senators who were present on the former occasion.—I remain, &c.,

“EMANUEL SWEDENBORG.”

LETTER XI.

To Dr. Beyer.

“In the letter of the honored Mr. P. Hammarberg, I have received a copy of the deposition or reflections of Dr. Ekebom, the dean, concerning the writings published by me. Enclosed you will receive my defence, which you will have the kindness to hand over to the venerable Consistory, after having taken a copy of it for yourself, and one for the bishop, which I will thank you to send to him. Should the Dr. and Dean [Ekebom] not recal his deposition or reflections, and entirely reject them, I intend, as the remarks or opinions of the council, of the high court, and of the colleges, have been published, that the deposition of the dean and my defence shall also be published; upon which I can afterwards commence an action at law concerning the proceedings. Next week I intend to go to Paris.* Should anything particularly important occur in this matter, I wish in Paris to receive news concerning it, through a letter addressed to the care of Count Gust. Phil. Creutz, the ambassador. With heartfelt salutations to my acquaintance and friends in Gottenburg, I remain, &c.

“EMANUEL SWEDENBORG.”

“Amsterdam, April 15, 1769.”

LETTER XII.

To Dr. Beyer.

“I send you herewith ten copies of the work published by me, entitled, *De Amore Conjugiali*, which you can sell, when an opportunity arises, at nine copper dollars (Swedish) the copy. This book is much in request at Paris, and in many places in Germany.

“Of the work lately published, namely, *Summaria Expositio Doctrinæ Novæ Ecclesiæ*, I send only one copy: you will oblige me by keeping this for yourself alone, and by communicating it to nobody, because it contains an improvement of the whole system of theology prevalent at the present day in the Christian

* Respecting Swedenborg's visit to Paris, see above p. 91.

world; and, to a certain extent, it also contains the theology, which shall be that of the New Church. What is therein contained will, with difficulty, be understood by any in Gottenburg, except by yourself. This small work has been sent to all the professors and divines in Holland, and has already come to the principal German universities, and it is now being translated into English at London: it will also be published at Paris. On which account we must first wait for the opinions and judgment concerning it out of Sweden, before it is made publicly known in Sweden. I therefore request that you will, till then, keep it for yourself.

"On the 26th April I shall set off for Paris. I remain, with all friendly wishes, &c., yours, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, April 23, 1769."

LETTER XXI.

To Dr. Beyer.

"Only two days ago I received your letter of the last month (March), and was surprised, as I read it through, at the reports, which, it appears, have come from Stockholm to Gottenburg, to the effect that yourself, together with Dr. Rosen, shall be deposed, and banished the country, which I certainly cannot believe, since it contradicts my reason to suppose, that any person can be deposed from his office, and banished from the country, from his mere allegation that he is a heretic in the highest degree, without even an inquiry being made into the principal state of the question. In the printed protocols I nowhere find that the parties have even gone into the subject, but that they have only endeavored to make an attack [upon my writings] with unworthy reproaches and insults, whereas the subject itself, and the state of the question is this: whether it be permitted to address ourselves immediately to the Redeemer and Saviour Jesus Christ, or whether we be obliged to go a-round-about way, namely, to God the Father, that he may impute to us the merit and righteousness of his Son and send the holy spirit? But that we should go the other way, which is the straight way, namely, to the Redeemer Jesus Christ, is in accordance both with the *Augsburg Confession*, and the *Formula Concordiæ*, and also with our own prayers and psalms; and it entirely agrees with the Word of God.

"In the *Augsburg Confession* are the following words:—'For [the Scripture] sets before us Christ alone as Mediator, Propitiator, High Priest, and Intercessor; he is to be invoked, or addressed; and he has promised that he will hear our prayers; and the Sacred Scripture very greatly approves of this worship, namely, that he should be invoked, or addressed, in all afflictions' (1 John ii. 1).

"In the *Formula Concordiæ* are the following words: 'We have a command, that we should call upon Christ according to that saying, 'Come unto me all ye who labor,' &c., which is certainly said to us; and Isaiah says, ch. xi. 'In that day there shall be a root of Jesse, which shall stand for an ensign of the people. On him shall the nations call.' And in Psalm xiv. 'The rich among the people shall entreat thy countenance.' And in Psalm lxxii. 'And all kings of the earth shall fall down before him.' And in another verse, 'They shall pray before him

continually.' And in John v. Christ says, 'All shall honor the Son, even as they honor the Father.' See also Paul, i., Thess. ii. What is here adduced is taken verbatim therefrom (*Formula Concordia*).

"In our Psalm book there are prayers and psalms which are addressed solely to Jesus Christ. As an example, I will adduce only from Psalm 266, the following, 'Jesus is my defence, and my heart's delight. Hear, O Jesus, my voice! Depending on Christ I shall be safe, and free from sin. I shall not fear Satan, howsoever he may rage; Jesus stands by me. All cares which burden my heart I cast upon Jesus; he cares for me before the day begins; now I live securely.' Verses 1, 3, 8.

"Besides all this, there are in two of my letters,* which have been received and printed in the Gottenburg protocols, many proofs adduced from the whole of the *Formula Concordia*, that our Saviour is, according to his human nature, also God, which Luther and the *Formula Concordia* corroborate with all power, and which also is in agreement with the entire Word of God. I will here only refer you to Colos. ii. 9; 1 Epist. John v. 20, 21. More to the same purport has been adduced from one of my works, an extract of which may be found in the printed protocols or reports of the Gottenburg Consistory. This [doctrine] is there called *Suædenborgianism*; but for my part I call it *true Christianity*.

"This is the state of the question, concerning which we now contend, which on the one side the members of the Consistory have not, in the least, touched, but have only burst forth into shameful reproaches, which are of such a nature as to affect not only my person and honor, but even our Redeemer and his holiness.

"As to the Son of God from eternity, about which subject there is also a dispute, I have also proved, that in the Apostle's creed, which is received throughout the whole Christian world, and which contains the teaching of the apostles, no other Son of God is meant, than the Son of God born in time, who is our Redeemer himself, to whom every man can address himself, and, according to the *Augsburg Confession* and the *Formula Concordia*, he must address himself, in order to find salvation. If this doctrine were taken away, I would rather dwell in Tartary than in Christendom. Should another wish to go still further, to a Son from eternity, he is free to do so.

"Through your letter, and the intimated fear respecting hard treatment, I have been occasioned to unfold and explain the matter in this manner, as theological subjects are of such a nature, that a person may easily wander in darkness respecting them, particularly if the accusers, from pretended learning, blacken them with such gross expressions, and thus kill the 'male child' with murderous words. However, I believe, and I feel persuaded, that his Majesty and his enlightened counsellors will judge of the matter according to its true nature, and without reference to the glosses and remarks of the dean and of others: for if you were deposed and banished from the country, what else would the present as well as future generations say, but that this had happened on no other account, than because you had addressed yourself immediately to our Lord and Saviour, and, notwithstanding, you did not deny the Trinity. Would not this cause every one to be greatly astonished and indignant? This subject, in its

* These letters may be seen above p. 127-132.

whole extent, will soon be laid before the whole Christian world,* the judgment of which I shall afterwards hand over to his Majesty, and to the honorable members of the state: for the priestly order, in the assembly of the state, is not authorized to hand over to his Majesty any particular depositions which should necessarily be followed. Religious matters belong also to others.

"As to your journey hither, I do not see that your presence could contribute much to your defence. Will you have the kindness to send a copy of this letter to his Excellence, the Counsellor N. N. von Stockenström, and one to his Excellence, the Counsellor N. N. Hermansson, with the remark, that you have sent them by my desire. I also intend to send a copy of it to the Chancellor of Justice, and another copy to his Excellence Count Ekeblad.

"I remain, &c. &c.

"EMANUEL SWEDENBORG.

"Stockholm, April 12, 1770."

LETTER XIV,

To Dr. Beyer.

"Captain Sjöberg has informed me, that he has a commission from Mr. Hammarberg to purchase some copies of the works published by me, viz. four of each, and also of the work which has just appeared; but on account of the strict prohibition, the captain durst only take one copy of each; besides this I have made him a present of a copy of the last published work. Perhaps Mr. Hammarberg may know of some way of receiving another copy, if it were sent afterwards. In a few days I shall send to Stockholm by Captain Casp. Nyberg two copies of the work just published entitled '*Vera Religio Christiana*,' one for the Bishop, Dr. Menander, and the other for the Bishop, Dr. Serenius, and amongst other matters, I shall give them to understand, that so soon as the assembly of the states is pretty numerously attended, I shall send in a formal complaint about the proceeding of the counsellor of state in the Gottenburg affair concerning you and me; from which I hope for a favorable result. Herewith I send you two copies of the printed *promemoria*† against Dr. Ernesti. You can, if you please, communicate one to the members of the Consistory, as it has been circulated in Germany. What is said therein is also applicable to your dean. With heartfelt salutations to Dr. Rosen.—I remain, &c.

"EMANUEL SWEDENBORG.

"Amsterdam, July 2, 1771."

Immediately after the preceding letter to Dr. Beyer, the Swedish Documents observe, that in the correspondence with that gentleman the following remarkable lines were found.

"In the small treatise sent (to you) as well as in my former writings, I do not mean a *Son of God born from eternity*, but a *Son of God conceived and born in the world*, in whom is the Divine Trinity. In the Apostle's Creed, which was the con-

* Swedenborg wrote this a short time before he published the *Universal Theology*, &c.

† This *promemoria*, which only consists of a few lines in reply to Dr. Ernesti's attack upon E. S. in his *Bibliotheca Theologica*, p. 784, may be seen appended to the English translation of the *Coronis*, or Appendix to the *True Christian Religion*.

fession of faith of the Apostolic church, no other Son of God is named, still less is any other understood in the Evangelists. Luke i. 32, 35; Matt. iii. 17; xvii. 5; John xx. 32; 1 John v. 20, 21. But that the Council of Nice afterwards assumed a Son of God born from eternity, and added another divine person, took place because they could find no other way to put down the errors of Arius; and on this account it is, that the church, at the present time particularly insists that reason shall be held captive in obedience to a blind faith. But whether it can come into the conception, or idea, of man so to explain the subject may probably be seen in No. 117, and also in No. 44.”—(See *Sum. Expo.*)

XXIII.

A DECLARATION

RESPECTING THE

DOCTRINES TAUGHT BY SWEDENBORG,

DELIVERED IN OBEDIENCE TO THE ROYAL COMMAND,

JANUARY 2, 1770, TO HIS MAJESTY, ADOLPHUS FREDERIC, KING OF SWEDEN,

BY GABRIEL ANDREW BEYER, D.D.,

PROFESSOR OF GREEK LITERATURE, AND MEMBER OF THE CONSISTORY OF GOTTENBURG.

As the reader will naturally desire to know something of the circumstances which gave occasion to the following “Declaration,” a few particulars are submitted for his satisfaction. A persecution was excited by the dean of Gottenburg, in Sweden, and some of his clergy, against the Rev. Drs. Beyer and Rosen, members of the ecclesiastical Consistory of that place, in consequence of their having read with approbation the theological writings of their eminent countryman, Emanuel Swedenborg. The object of the dean’s mistaken zeal was, to obtain a prohibition of the reading of those writings as heretical, and to inflict upon those who favored them the severe penalties, which the laws of the kingdom then allowed in cases of dissent from the Swedish Lutheran Church. The affair came under the cognizance of the supreme council of the state, called, under the form of government at that time established, the senate, in which the king himself presided: and it was in obedience to a mandate issued from this authority, requiring of Dr. Beyer an explicit statement of his sentiments respecting the writings of Swedenborg, that the following paper was drawn up. It had considerable weight in preventing the government from coming to a rash and unjust conclusion respecting the subject of it; and it is well calculated to have a similar influence upon those into whose hands it may now fall. When it is known that the effect of a condemnatory sentence would have been the banishment of the writer from his native land, every candid person must admire the modest constancy which this document evinces; and, independently of this consideration, must be disposed to think favorably of sentiments which could inspire so steady a conviction of their truth in a mind evidently so well qualified to form a correct judgment on such subjects. We behold in the author of this paper a pious and learned man, who, amid the utmost respect for the institutions of his country, discovers an understanding and temper superior to common prejudices and well adapted for the right ap-

prehension of sacred truths, ability to explain and defend them, and a courage prepared to suffer anything rather than renounce or disguise them. We also are presented with some of the reasons which led him to his conclusions, and which will be found well worthy of the most serious consideration.

DECLARATION, &c.

"It is your Majesty's most gracious order, that there should be sent in an unequivocal representation of the light in which the members of the Consistory regard the principles of Assessor Swedenborg,

"This high order, in agreement with the memorial of the chancellor of justice, dictates the manner in which this representation is to be regularly drawn up, after every possible information has been collected from his voluminous writings.

"Having been from my infancy watchful respecting the established form of doctrine, and zealous for its protection, of which some of my poor attempts in writing are proofs, it happened about four years ago that I met with some of Assessor Swedenborg's works. His mode of writing on theology at first appeared to me incomprehensible, and without interest; but being led forward by curiosity to peruse about half a volume with calm attention, I discovered important reasons to form a resolution not to desist until I had perused the whole of his writings on that subject: and, may I be permitted to observe with the most profound submission, that notwithstanding I devoted to the perusal of them every moment that could be spared from the duties of my official situation, by which I was enabled to read some of them over and over, still could I wish to be allowed to weigh them many years longer, in order to qualify myself to give a mature account of their important contents. The theological works of Assessor Swedenborg are all printed, in large quarto, in Latin.

"Before I proceed to my most humble 'Declaration,' it behoves me seriously to consider what is the power and testimony of the Holy Word, and at the same time to keep in sight the rules and orders of the church; and as far as I adhere to these, I hope my 'Declaration' will be graciously judged of, as coming from one who is not influenced, on this occasion, by the consideration of *who and where*, and by *what men of high reputation* the subject of theology has been regarded as *decided*. Your Majesty graciously gives permission, even to the meanest of your subjects, to substantiate his opinions on the best ground he is able. Our Lord's own words are: '*But be not ye called Rabbi: for one is your master (teacher) even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your father which is in heaven. Neither be ye called masters (teachers): for one is your master (teacher), even Christ*' (Matt. xxiii. 8, 9, 10).

"Accordingly, the compilers of the Articles of Faith received in the Swedish Church say, 'We believe, acknowledge, and teach, that the only rules and guides by which all *doctrines* and all *teachers of doctrines* must be viewed and judged are, and can be no other than, the writings of the prophets and apostles, both in the Old and New Testament. Holy Writ alone is acknowledged as a measure, rule, and judge; by which, as by a touchstone, all doctrines must be accurately investigated and decided upon as to whether they be true or false.'

"As, therefore, doctrine is deemed pure so far only as it flows from the Word

of God, and is proved thereby, and as the privilege of avowing it, when in conformity with the law of God, is allowed, I venture in my weakness, yet with humble confidence, to pour forth the deepest sentiments of my heart, respecting the theological writings of Assessor Swedenborg.

“Convinced by experience, I must in the first place observe, that no man is competent to give a just and suitable judgment of those writings, who has not read them, or who has read them only superficially, or with a determination in his heart to reject them, after having perused, without examination, some detached parts only: neither is he competent who rejects them as soon as he finds anything that militates against those doctrines, which he has long cherished and acknowledged as true, and of which perhaps he is but too blindly enamoured: nor is he competent, who is an ardent, yet indiscriminating Biblical scholar, that, in explaining the meaning of the Scriptures, confines his ideas to the literal expression or signification only: and, lastly, neither is he competent, who has altogether devoted himself to sensual indulgences, and the love of the world.

“But, on the other hand, the *lover of truth*, whose head and heart are free from the foregoing shackles,—who will impartially *try the spirits, whether they are of God* (1 John iv. 1), and who prays to the Lord for illumination, will discover many remarkable circumstances in the works of this enlightened author which give them a claim on his attention. For instance, though it is now twenty years since they were first published and spread abroad amongst most of the European states, universities, libraries, and learned men, they stand, as far as we know, without a single refutation to this hour, if we except some partial reviews, filled with crude and calumniating judgments, and void of all rational arguments. It will also be seen, that there beams forth throughout the writings of Assessor Swedenborg the most satisfactory evidence of his intimate acquaintance with the Hebrew, Greek, and Arabic languages, to say nothing of the Latin; and a most abundant illustration and corroboration of the subjects he treats of, from all the commendable and useful sciences;—such as philosophy in its deepest and most exalted recesses, mathematics, astronomy, chemistry, experimental philosophy, natural history, architecture, history, *and, above all, anatomy*. And further, throughout all his works, there is discoverable a complete harmony, an uninterrupted order in the subjects, and such a coherence in their proofs, as links them together in as close a connexion as those of any mathematical demonstration: indeed, when viewed by those who are willing to accompany the author in his chain of evidence, they are such as must carry conviction to every candid mind. It will likewise be discovered, that the fundamental opinions with which the author first sets out are the same throughout, and are proceeded upon in the other works, which everywhere harmonize and agree with them. In short, it will be found, that in the whole history of learned men no example can be produced, which can, in all the above considerations, be compared with that of our author.

“It may be further remarked, that all his theoretical positions lead to a practical result; for which purpose *amendment of life is every where insisted upon*, together with the necessity of bringing it into agreement with the order and commandments of heaven. It will also be discovered, that better subjects of the state cannot be desired than those whose principles are formed upon these doctrines.

"Should we proceed in our inquiry, and judge of the claims of these writings to our attention by their use in illustrating the Holy Word, it will then be found, that the most difficult passages which the Sacred Records contain, may, upon Assessor Swedenborg's mode of explication, be developed in a satisfactory manner; and that even those things *hard to be understood*, in the writings of Paul, may, by this light, be easily comprehended. Let no person, therefore, hereafter think of the author as Festus did when he addressed Paul, and said, '*Much learning doth make thee mad*' (Acts xxvi. 24).

"But to take a nearer view of the subject, these theological writings may be divided into three general classes: the *first*, comprehending every point touching the interpretation of the Holy Scriptures; the *second*, everything appertaining to the doctrines of religion; and the *third*, the numerous things that the author has seen or heard, during his intercourse and experience with the spiritual world.

I. "With regard to the *Interpretation of the Sacred Scriptures*, it is immediately to be perceived, that the obscure views of spiritual truth, pursued at a guess by Origen, Cocceius, and many other pious divines, and seen but by partial glimpses, have, by Assessor Swedenborg in his *Arcana Cælestia*, and the two works on the *Apocalypse*, been brought forth to the full light of day. This will manifestly appear, whenever, with due consideration and an acquaintance with the terms employed to elucidate his principles, we read attentively and successively the contents prefixed to each chapter, by which means we shall acquire a connected general idea of that book of the Word which he is proceeding to explain; but still stronger will be our light if we proceed to each chapter individually, and observe from the given signification of each word, how all the chapters are united in a connected series in the internal sense. The explanation of words and things used by Swedenborg is constant and invariable; and when once apprehended, may, according to the soundest rules of interpretation, be applied to other parts of the Word, much in the way that we use the lexical interpretation of words to enable us to study the works of a foreign author in their original language. How unexpectedly will it be found upon such an investigation, that there are discoverable, even in those books which are to all appearance merely historical, purely spiritual and celestial things; that is, things in the highest degree worthy of the wisdom of God, relating solely to HIMSELF, TO HEAVEN, AND TO THE CHURCH!—as, for example, in the history of Lot and his daughters (Genesis xix. 31). And lest any person should hastily suppose that such signification and interpretation are merely imaginary, the author has observed with all possible care the most universally acknowledged rule of interpretation, *that the Scriptures must be interpreted by the Scriptures*; his interpretation is consequently conducted upon the most conclusive principles. And forasmuch as the majesty and glory of the spiritual and celestial senses are veiled in the heavenly cloud, or literal sense of the Word, he has been truly qualified from on high to dispel the mist;—to bring to light and fully to explain what the genuine doctrines of the church ought to be; for as the church is spiritual, it must derive all that makes it such from the spirituality of the Word, so that there can be no truth of the church, unless at the same time it be a truth of heaven; and there can be no consociation and conjunction with the Lord and heaven, but so far as the men of the church think

from the Word, out of the Word, and uniformly with the Word, because the Lord is Himself the Word (1 John i. 14).

"The exalted ideas which we ought to cherish respecting the Holy Scriptures are shown and proved in his work concerning the *Sacred Scriptures*, and in that concerning the *White Horse*. But should the question here be asked, Why at this late period of time, and not earlier, such a meaning should be brought to light, a copious and satisfactory answer will be found in many parts of his writings; as for example, in the work on the *Angelic Wisdom concerning the Divine Providence*, 264. The author here observes, 'That a doubt may be inferred against the Divine Providence, because heretofore it was not known, that in every particular of the Word there is a spiritual sense, and that its holiness consists therein. For,' says he, 'it may be suggested as a doubt against the Divine Providence, Why is this revealed now for the first time, and why by this or that person, and not by any primate of the church? But whether a primate, or the servant of a primate, be made choice of for such a work, depends upon the Lord's good pleasure, to whom both the one and the other are best known. But the reason why that sense of the Word was not revealed before, is, because if it had been revealed before, the church would have profaned it, and thereby have profaned the sanctity of the Word itself. The church, not long after its establishment, was converted into Babylon, and afterwards into Philistia; and Babylon does indeed acknowledge the Word, but yet contemns it, saying, that the Holy Ghost inspires them in their supreme decisions equally as much as it inspired the prophets. A reason why they acknowledge the Word, is, for the sake of the Pope's vicarship, which they found on the Lord's words to Peter; but yet they condemn it, because it does not accord with their views. For that reason also it is taken from the people and hid in monasteries, where there are but few who read it. Wherefore, if the spiritual sense of the Word, in which the Lord dwells, and at the same time all angelic wisdom had been revealed, the Word would have been profaned; not only as is now the case in its *ultimates*, which are the things contained in the literal sense, but also in its *intimates*, or inmost meaning. Philistia, by which is meant faith separate from charity, would also have profaned the spiritual sense of the Word, because it places salvation in certain words which are to be thought and spoken, and not in any good that is to be done, as was shown before, and so makes that a saving principle which is not such; and, moreover, removes the understanding from things which ought to be believed. And what have such persons to do with the light in which the spiritual sense of the Word is? Would it not be turned by them into darkness? When the natural sense is turned into darkness, what would the spiritual sense be? Is there any one of those who have confirmed themselves in faith separated from charity, and in justification by it alone, that desires to know what the good of life is; or what love to the Lord is, and towards their neighbor; or what charity is; what the goods of charity; what good works are, and what it is to do; yea, what faith is in its essence, or any genuine truth that constitutes it? They write volumes, and confirm nothing but what they call faith; and all the things above recited, they say are contained in that faith. From which it is evident, that if the spiritual sense of the Word had been revealed before, the case would have been according to what the Lord says in Mathew, "*If thine eye be evil, thy whole body shall be full of darkness; if, therefore, the light that is in thee be darkness, how great is*

that darkness” (vi. 23). By the eye, in the spiritual sense of the Word, is meant the understanding. Hence, then, it is evident, that the spiritual sense of the Word was to be revealed for a new church, which will acknowledge and worship the Lord only, and hold His Word sacred, and love divine truths, and reject faith *separated* from charity. But more may be seen relative to this sense of the Word, in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, 6-26; as, what the spiritual sense of the Word is, 5-26: that there is a spiritual sense in all and every particular of the Word, 9-17: that it is by virtue of the spiritual sense that the Word is of divine inspiration, and holy in every single expression, 18, 19: that the spiritual sense of the Word has been heretofore unknown, and why it was not revealed before, 20-25: that from henceforth the spiritual sense of the Word will be opened to none but those who are principled in genuine truths from the Lord, 26. From these considerations, then, it may appear, that it is of the Divine Providence of the Lord that the spiritual sense has been concealed from the world until the present age, and in the mean time was preserved in heaven among the angels, who from it derive their wisdom. This sense was known and also cultivated among the ancients who lived before Moses; but inasmuch as their posterity converted the correspondences, of which solely their Word, and, consequently, their religion consisted, into various idolatries, and the Egyptians into magic, the knowledge of it, by the Divine Providence of the Lord, was withdrawn,—first among the children of Israel, and afterwards, for the reasons mentioned above, among Christians, and is now first opened for the Lord’s New Church.’

II. In regard to the *Doctrines of Religion* contained in our author’s works, and which are dispersed through them all, but especially through those volumes which constitute the second class of his writings; we see them everywhere illuminated, and, even according to the letter, unanswerably confirmed, by the clearest declarations of the Word. For it is a fundamental rule with him respecting every doctrine of the church, that it must be drawn from the *literal* meaning of the Word, taken in its proper series and connexion, and confirmed thereby. This rule he has pursued in all his doctrines, which are always clearly proved by the most unquestionable passages of Scripture. See, for example, how he has demonstrated, in the *Doctrine concerning the Lord*, that there is but one God; that JESUS CHRIST is that God; and that in Him is the Divine Trinity, called FATHER, SON, and HOLY SPIRIT.

“Every part, therefore, of Swedenborg’s writings will, upon a due investigation, have a tendency to enable us to see and to acknowledge,—*first*, an undeniable conformity between his doctrines and the genuine meaning of the Word of God: *secondly*, such a strength in the demonstrations as cannot be overthrown if we take this for a principle, that the doctrine of the church must be that *wisdom which cometh from above* (James iii. 17): *thirdly*, in these writings there will be found a thorough harmony with the doctrines contained in the writings of the apostles; which doctrines, by means of the abovementioned principles, are excellently illustrated and developed, and thus acquire a peculiar clearness and strength, especially when we take notice of what the author alleges in his *Doctrine of the Lord*, 55, respecting the primitive Christian Church: and *fourthly*, we shall be enabled to see that the tendency of the whole of the author’s doctrines is, to impress Faith in the Lord Jesus Christ as the only God of heaven and earth;

the Creator, Redeemer, Saviour, and Regenerator; the All in All of heaven and the church. And further, he continually insists, that we ought to live according to His divine order and commandments, which are, 'to love Him above all things' because **HE IS LOVE ITSELF**, 'and our neighbor as ourselves.'

"The most general objections made to the writings of the author by those who are ignorant of their true nature, are, that they do away with *Christ's* SATISFACTION; turn people from faith in Christ; set up self-righteousness and human merit; and resemble Socinianism. Nevertheless, when his sentiments upon the above subjects are duly examined, it will be evident, from arguments drawn and demonstrated from the Word, that as to the first objection, namely, respecting **CHRIST'S SATISFACTION**, that doctrine is fully admitted: for the Lord, he contends, in assuming Humanity, fulfilled all that is contained in the Word, from the highest divine principle to the lowest natural principle, which is the proper meaning of that phrase. He maintains, further, that in the same Humanity, the Lord combated the powers of hell, overcame and subdued them; that He glorified His humanity, that is, rendered it divine, and so is a complete SAVIOUR TO ETERNITY; and that thus, with respect to His HUMANITY as well as to His DIVINITY, **HE IS THE OMNIPOTENT GOD**. Higher and more exalted principles respecting the Satisfaction made by the Lord for the human race, cannot be required.

"Respecting the second objection, on the subject of **FAITH IN CHRIST**, no author has urged the necessity of such faith with more force. He insists on it in a thousand passages, and especially in his comment upon John iii. 16, and xv. 4, besides teaching throughout all his writings the impossibility for any Christian to enter the kingdom of heaven and to be with the Lord, who does not acknowledge **JESUS CHRIST** to be the **ONLY GOD**, the **REDEEMER**, and **JUSTIFIER**.

"The third objection, as to *Self-righteousness and Merit*, has no ground whatever in the author's writings. He everywhere keeps close to the above passage of John: 'Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me' (xv. 4); and insists that man can only arrive at a conformity with the divine will by the practice of good, in appearance indeed as from himself, but still under the acknowledgment that in reality it is from the Lord: he therefore maintains, that man is in himself nothing but what is evil and false, that is to say, nothing but the love of self and of the world; consequently, that man can claim no merit, but that *all merit belongs, without the possibility of man's participation in it, to the Lord alone*.

"Respecting the fourth objection, namely, the charge of *Socinianism*, no man can possibly maintain doctrines more repugnant to Socinus and his followers than our author, who frequently quotes the principles of Socinus for the express purpose of refuting them.

"Another pretext for opposing our author's labors, is, that his views extend beyond the sphere of the received doctrines, and announce high and important truths in a manner altogether novel and unusual. In answer to which, it may be proper to consider, that as what is spiritual infinitely exceeds in all respects that which is natural, and yet additions are daily being made to our stock of natural knowledge; who shall hinder the divine light also from spreading its beams as far as it is the will of our Lord God to permit? And does that man act wisely who shuts his intellectual eye against that light, or who puts his can-

dle under a bushel? When truths apparently new and unknown, but which in their essence are the old and genuine truths, are again manifested, terms must likewise be required to express them, which may appear new and unusual at first sight, though they are, nevertheless, the necessary vehicles for conveying such sublime and important information.

“ III. To proceed briefly, yet explicitly, to the subject of the author's *experience and intercourse with the spiritual world*, and as to what he has seen or heard therein; respecting which it may be affirmed, that a confidence in the reality of what he has thus seen or heard, will be the natural result of an acquaintance with, and an acknowledgment of, the fundamental principles of his system. For proof of some of the ideas suggested in the author's works—such as of that concerning the sun in heaven, that it is the essential Love and Wisdom proceeding from the Lord; that it is the origin of every good and truth; that the genuine human principle originates in it; also, that the will and the understanding are the essentials of man, and that they are the receptacles of good and truth; that without the senses, internal and external, there can be no perception of life; that life and the senses do not exist except in proper organic forms; that the kingdom of the Lord is, from the greatest to the least, a kingdom of ends and uses; besides many other general ideas, of which a complete knowledge may be obtained; see the volume treating of the *Wisdom of Angels concerning the Divine Love and Wisdom*. It may be observed, how little mankind have hitherto been able to form, in any degree, a precise idea respecting the eternal world! With what delight then ought we now to learn what has hitherto been unknown, and even supposed impossible to be known! The more these truths are examined, the more they will be found to harmonise with the accounts given us in the Holy Scriptures, where these subjects are represented to view in the general literal meaning, but are more particularly contained in the *spiritual* sense.

“ I do not, with all due submission, think it necessary to touch upon those titles which have been unthinkingly bestowed upon the author,—such as fanatic, visionary, enthusiast, and several others, dismissing them, as applied to so enlightened a servant of the Lord Jesus, as names without any acknowledged meaning, only reminding those who so apply them of the words of Peter, ‘ *That they speak evil of the things that they understand not.*’

“ In obedience, therefore, to your Majesty's most gracious command, that I should deliver a full and positive ‘Declaration’ respecting the writings of Swedenborg, I do acknowledge it to be my duty to declare, in all humble confidence, that as far as I have proceeded in the study of them, and agreeably to the gift granted to me for investigation and judgment, *I have found in them nothing but what closely coincides with the words of the LORD HIMSELF, and that they shine with a light truly divine.*”*

* “Some parts of this “Declaration,” which had only a local or temporary reference to the Government and Church of Sweden, not being interesting to the generality of persons in this country, having been omitted, a few verbal alterations therefore became necessary.

XXIV.

SWEDENBORG'S REPLY

TO

DR. EKEBOM'S DEPOSITION.

DELIVERED TO THE CONSISTORY AT GOTTENBURG, MARCH 22, 1769.

In connection with Dr. Beyer's "*Declaration, &c.*" are the two letters which Swedenborg wrote in reply to Dr. Ekebom's "*Deposition*," which he delivered to the Consistory as containing the objections which he raised against Swedenborg's theological writings. These two letters are probably the same which Swedenborg mentions in his letter to the king.*

"Dr. Ekebom's '*Reflections*' have been communicated to me, which he delivered in the Consistory, relative to the doctrines of the New Church, which have been declared to the world in the *Doctrine of the New Jerusalem*, and the *Apocalypse Revealed*, by our Saviour Jesus Christ, through me His servant; and, forasmuch as I find, that the Doctor's '*Reflections*' are full of reproaches against me, as well as occasionally laden with untruths, I deem it too prolix to reply particularly to them, especially as I perceive they have been written by a person, who gives no bridle to his tongue, and who has no eyes in his forehead, to be able to see what is to be found in those writings, conformable to the Word of God, and to an enlightened understanding; such are the characters whom our Lord describes in Matt. xiii. 13, 14, 15. I shall only notice the following words from the Doctor's '*Reflections*:' *That this doctrine is in the highest degree heretical, and, in points the most tender to every Christian, Socinian.* This doctrine cannot be called heretical, forasmuch as in it is acknowledged and confirmed: I. *The Divine Trinity*; see the *Doctrine of the New Jerusalem Concerning the Lord*, 55, seq., and the *Apocalypse Revealed*, 961, 962. II. *The Sanctity of the Holy Scripture*, especially as to its literal sense; see the *Doctrine of the New Jerusalem concerning the Sacred Scriptures*, 27, seq., 37, seq., 50, seq., and in the *Apocalypse Revealed*, 200, 898, 911. III. *A Christian Life*; see the *Doctrine of Life for the New Jerusalem*, from the Precepts of the Decalogue, from the beginning to the end. IV. *The Union of Faith and Charity*; see the *Apocalypse Revealed*, in various places. And, V. *That a Faith in God must be directed towards our Saviour*, according to his own declaration, John iii. 15, 16; vi. 40; xi. 25, 26; xx. 31; and especially John iii. 35, 36, and Col. ii. 9. Likewise from the *Formula Concordiæ*, that in Jesus Christ, God is Man, and Man is God, 607, 762, 763, 765, 840, seq. That His Human Nature has been exalted to the Divine Power and Majesty, 337, seq., 607, 608, seq., 774, 833, seq., 844, 847, 852, 861, 863, 869. That unto Jesus Christ was given all power in Heaven and Earth, 775, 776, 780, 833. That also as to His Human Nature He fills all things by His immediate presence, 337, 375, 600, 608, 611, 738, 768, 783, 784, 785, 786; *App.* 149, 150, with many more passages: see the edition, *Leipsic*,

* See above p. 71.

1765. Agreeably to these references, and in obedience to what the Lord Himself teaches in John xiv. 16, faith in God must be directed towards the Saviour Himself. From this alone it may be concluded, how undeservedly and barefacedly this doctrine has been attacked with such opprobrious language, and that it could not have been said by a man of a sound heart, 'That it is full of the most intolerable fundamental errors, seducing, heretical, captious, and in the highest degree to be rejected.' This flood of blasphemy is poured out upon the world, although the Doctor allows in his 'Reflections,' 2, that he never read my writings, in the following words :—' I do not know Assessor Swedenborg's religious system, nor shall I take pains to come at the knowledge of it. I was told that it may chiefly be learned from the following works, which he has published, viz.: *Concerning the New Jerusalem, Concerning Faith, and Concerning the Lord*, works which I do not possess, neither have I read or seen them.' Is not this to be blind in the forehead, but to have eyes behind, and even these covered with a film? To see and judge of writings in such a manner, and in such like terms, can any secular or ecclesiastical judge regard otherwise than as criminal? The book entitled, *The Doctrine of the New Church*, mentioned by the Doctor, may be had at Gottenburg, so that if he had pleased, he might have had a sight of it. The Doctor blasphemes, likewise, the spiritual sense of the Word, which our Saviour at this time has given to be revealed, as if the same blasphemies would prove a hindrance to the Sacred Scriptures, which, even according to his decision, still continue to contain the principles of the knowledge of faith, religion, and the revealed theology; although in the *Doctrine of the New Jerusalem concerning the Sacred Scriptures*, it is fully shown and demonstrated: I. That the sense of the letter of the Word is the basis, continent, and foundation of its spiritual sense, 27–36. II. That the divine truth in the sense of the letter of the Word is in its fullness, its sanctity, and its power, 37–49. III. That the doctrine of the church is to be deduced from the literal sense of the Word, and to be confirmed thereby, 50–61. IV. That by the literal sense of the Word, there is a conjunction with the Lord, and a consociation with the angels, 62–68; and, further, concerning the spiritual sense of the Word, and its invaluable uses, 5–26, and *Apocalypse Revealed*, 200, 898, 911, and in a thousand other places. Respecting the other point, namely, the charging those doctrines with Socinianism, the same is a horrid blasphemy and untruth; forasmuch as Socinianism signifies a negation of the divinity of our Lord Jesus Christ, when, in fact, His divinity, in this doctrine of the New Church is *principally confirmed and proved*, and that the Saviour has so fully completed the reconciliation and redemption of man, that without His coming no man could have been saved, see *Apoc. Rev.* 67, and in many other places; in consequence whereof, I consider the word Socinian to be a scoffing and a diabolical reviling. This, with the rest of the Doctor's 'Reflections,' may be considered in the same sense as 'the flood which the dragon cast out of his mouth after the woman, that he might cause her to be swallowed up by the flood, during the time that she was yet in the wilderness' (*Apoc. xii. 15*). And it may come to pass, that the same which is mentioned in verse 17, may likewise take place: 'And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who kept the commandments of God, and have the testimony of Jesus Christ.' That the New Jerusalem signifies the New Church, which is to be the bride and the wife of the Lamb, see *Ayocalypæ*

Revealed, 880, 881; and that this same church, undoubtedly, is coming, because the Lord himself has predicted it; see Apocalypse xxi. and xxii.; likewise Zechariah xiv. 7, 8, 9; and in the last chapter of the Apocalypse, in these words: 'I, Jesus, have sent mine angel, to testify unto you these things in the churches. I am the root and race of David, the bright and morning star. And the spirit and the bride say, Come. And let him who heareth say, Come. And let him who is willing, receive the water of life gratis' (16, 17).

"EMANUEL SWEDENBORG.

"Amsterdam, April 15, 1769.

"P. S. I request this letter may be delivered to the venerable consistory, and a copy of it to the right reverend Bishop.

"N. B. The then Bishop Eric Lamberg, president of the Consistory, was at that time at a Diet in Norkjoping."

LETTER II.

"Before I set out on my journey to Paris, which I purpose to do next week, I think proper to make the following addition to my foregoing 'Reply' to Dr. Ekebom's 'Reflections.' It was said therein, that I have written, I. *That the Holy Scriptures have hitherto been ill and sinistrously explained* (*Apoc. Rev. 1*), which is entirely untrue, as there is nothing of the kind to be found in the passage quoted. II. *That there is no satisfaction given for the sins of the world*, which is also entirely untrue. III. *That I rail at justification by faith alone*. This is true, I allow, because faith alone is faith separated from charity, or from good works, and faith separated from charity has been rejected by the imperial judgment at Stockholm, and afterwards by the university at Upsal, and probably, likewise by those at Lund and Abo. The Doctor is determined not to know, that good works, which are said freely and spontaneously to follow faith, and are called the fruits of faith, the works of the Spirit, and the works of grace, and which are performed in a state of justification, have agreeably to the *Formula Concordiæ*, no connexion with faith, and, accordingly, do not contribute at all to salvation: nay, that it would be detrimental, if they should combine and mix themselves with faith, and that which is without connexion, is in itself separate. Among the quotations from the *Formula Concordiæ* concerning the Divinity of Christ, there are some numbers in my former reply erroneously set down, viz., 337, 375, ought to be 737, 775; for which reason I adjoin herewith a more distinct and copious extract from the *Formula Concordiæ*, from the Leipsic edition, 1756, as follows:—That in Christ God is Man, and Man is God, 607, 765. That 'Christ, true God and Man, is in one indivisible Person, and abideth to eternity, 600, 762, 763, 840. That Christ, as to the Human Nature, has been raised to the omnipotent power of God, *forasmuch as HE WAS SUCH A MAN* that the Human Nature had so close, and so ineffable an union and communion with the Son of God, as to become One Person, 607. That Christ's Human Nature has been exalted to the Divine Majesty and Power, is known from the Council of Ephesus, and Chalcedon; next from the fathers, as Athanasius, Augustin, Chrysostom, Eusebius, Cyril, Eustachius, Gregory, Epiphanius, Theodoret, Basil the Great, Theophylact, Hilary, Origen, Nicephorus, Nyssenius, Vigilius Leo, 840, 878. It is also confirmed from the Word in

many places, 608, 844, 847, 852, 861, 863, 869. That Christ's Human Nature has received the most excellent, the greatest and supernatural properties, and the celestial prerogatives of majesty, strength, and power, 774. Moreover, the spirit of all wisdom, 781. That Christ operateth in, with, and through, both natures, and through the human, as by the organ of Deity, 773, 779, 847. That this takes place by the *hypostatic union, glorification, and exaltation*, 774, 779. That in a state of humiliation, He emptied Himself, and did not put forth and manifest that majesty always, but when it seemed good to Him, until He put off the form of a servant after the resurrection, and entered into the very Divine Glory and Majesty, pp. 608, 764, 767. That by virtue of the hypostatic union, He wrought miracles even in the state of exinanition, pp. 167, 767. That Christ is our Redeemer, Mediator, Head, High Priest, and King, as to both natures, 773. That Christ was essentially exalted to the right hand of God, according to His Human Nature, 608. That He is at the right hand of God, that He has risen above all the heavens, and actually fills all things, and rules everywhere, not only as God, but also as man, as the prophets have prophesied concerning Him, into the possession of which He actually came according to the Human Nature, 768. That the right hand of God is everywhere, and that Christ according to His Humanity governs all things by His presence, and holds all things under His feet, 600. That through the unity of the person were given to Christ, as to the Human Nature, Majesty, Glory, Omnipotence, and Omniscience, with the most inward dominion of all things, 737, 608, 834; *App.* 147, 148. That Christ, by the personal union and exaltation according to the flesh, being seated at the right hand of God, received all power in heaven and upon earth, 833. That Christ, even according to the Human Nature, has all power in the heavens and the earth, 775, 779. This is confirmed by passages from the Scriptures, 773, 776, 780. That Christ, according to the Human Nature, is omnipotent, 3, 10, 611, 768, 783, 785; *App.* 150. That the regal office of Christ is this, that as God-man, in both natures, as King and Lord of heaven and earth, He might govern, by His inmost presence, all things in the kingdom of power, grace, and glory, 787, 876; *App.* 149. That the flesh of Christ is vivifying, and that Christ possesses the power of vivifying according to the Human Nature, 6, 776, 777, 783; *App.* 152. That Christ, according to both natures, is to be adored and worshiped, agreeably to the Augsburg Confession, 276; *App.* 151. That Christ overcame the devil, hell, and damnation, 767, 613, 614, 788; *App.* 150. Should double the number of quotations from the *Formula Concordiæ* be required concerning the Person of Christ, as well as concerning Justification by Faith Alone, they shall be produced the next opportunity.

“EMANUEL SWEDENBORG.

“Amsterdam, May 22, 1769.

“P S. This original letter, or a copy thereof, please to deliver to the venerable Consistory; it might also be proper, that the right reverend Bishop should have one presented to him.”

XXV.

SWEDENBORG'S CORRESPONDENCE

WITH

DR. OETINGER,

PRELATE OF MURRHARD, IN WURTEMBERG.

Oetinger was a man of distinguished learning and piety, and highly respected by his countrymen.* He was the author of many works, and attained the highest dignity in the church; he was appointed by his Serene Highness the Duke of Wurtemberg to the prelacy of Murrhard. He was one of the first in Germany who became acquainted with the writings of Swedenborg. He translated many things from the *Arcana Cælestia*, and the *Earths in the Universe*. He also published an analysis of Swedenborg's *Natural Philosophy*, and compared it with his *Heavenly Philosophy*.

From an unpublished MS. of the life of Oetinger, written by himself, Dr. Tafel has extracted the following: At page 129, he says, "I wrote the second part of the *Earthly and Heavenly Philosophy* in the presence of death; this, I thought, was to be my last work, but I recovered, and Swedenborg's book *On Heaven and Hell* came to hand, which I translated, and extracted from it the first part of *Earthly and Heavenly Philosophy*, and sent it, having submitted it to the censorship, to the press at Tübingen. In the meantime the prelacy of Murrhard became vacant. I was well aware, although I had been proposed as prelate ten years before, that I had many enemies, and, therefore, I wrote a candid letter to his Serene Highness, upon which he sent me two letters in four days, appointing me prelate. The book which I had written appeared afterwards, but the Consistory was much incensed at its appearance, and called upon me to justify myself. I was at Stuttgart about twelve months, and returned again to Murrhard. I then devoted myself to the work entitled *Philosophia Scripturæ*, but was again compelled by the Consistory to appeal to the Privy Council. The consistory interdicted me from publishing anything either within or without the country. Upon this, my son, a physician, published a work, under his own name, entitled *Metaphysica et Chemica*. After this I wrote to Baron Swedenborg at Stockholm, who replied to my letters; the correspondence may be seen in Dr. Clemm's *German Theology*, &c."

Oetinger says further, in the Biography already mentioned, "Swedenborg sent me his books, *De Telluribus Planetarum*, *De Amore Conjugalī*, and also his last work, *De Vera Religione Christiana*. Swedenborg also sent me some other letters, one of which I inserted in the translation of the *Earths in the Universe*."† Dr. Tafel adds, "I found in the year 1831, at the house of the learned Dr. Veessenmeyer, at Ulm, this very letter, written by Swedenborg himself, and was kindly permitted to take a perfect copy of it."‡ Oetinger translated the *Heaven and Hell*, the *Earths in the Universe*, and some extracts from the *Arcana Cælestia*. He also took a lively interest in the dispute which took place in the Consistory at Gottenburg respecting the theological writings of Swedenborg. Hence arose a storm of bitter animosity against this worthy man, in which he suffered much mental anguish. In his Biography he says many things respecting his state of

* See some account of Oetinger in the *Intellectual Repository*, Jan. 1830, pp. 1-4.

† This letter may be seen in the *New Jerusalem Magazine* May, 1790, p. 3.

‡ See also the same work, p. 35, where this letter is inserted.

mind at this period, and how he endeavored to bring the importance of Swedenborg's theology and his spiritual discoveries before the world. We shall subjoin a few extracts from his Biography:—

"The Consistory," says Oetinger, "was highly incensed against me, and through the assistance of the prelate Faber, who had for some time acted against me, although at first he had been one of my best friends, had induced the Privy Council to send me an interdict, that if Swedenborg should come into this part of Germany, I was not to receive him. This interdictory communication troubled me, and I appealed to his Serene Highness, who was of my opinion, that the Holy Scripture should be interpreted without employing worldly philosophy; and he said to me, that if I had a thousand persecutors they should not hurt me. Faber defended the opinion, which was contrary to that of the enlightened duke, and endeavored to refute me in a dissertation *De Sensu Morali*, in which he asserts that the philosophy of Wolfius should be laid as the basis of *juris natura*, and that, consequently, *jus* and *theology* should be measured and determined accordingly. I refuted this position in my book on the *Philosophy of the Ancients*. This so much annoyed Faber that he came into the Consistory, and endeavored to procure measures to coerce me, but I remained firm, and knew that God was with me."

In order to understand this, it is necessary to be known that, at that time, it was a subject of discussion amongst many theologians in Germany, whether fixed principles of philosophy should be adopted as the basis of Scriptural interpretation; the philosophy of Wolfius was that which some theologians agreed to adopt. Oetinger opposed this theological movement, and maintained that the *grundweisheit* of Scripture, that is, its interior truths and evidence, should be the means of its interpretation.

"Swedenborg," says Oetinger, in another place, "is, in my estimation, the forerunner of a new era. That, in the kingdom of Jesus Christ upon earth, according to Dan. ii. 44, vii. 27, the faithful will have a faculty, by which they will be able to hold communion, and converse with those who are in the marriage of the Lamb, cannot be doubted. For according to Heb. xii. 22, the faithful have come to Mount Zion, and to an innumerable company of angels, not only *in faith*, but by means of the gifts of the Spirit, they can also come into communion with them, and hear and see them. This gift, or this office, by which others, who cannot see and hear, may be instructed in the things of heaven, ought not to be doubted or denied in respect to Swedenborg, because the facts evincing Swedenborg's communication with the world of spirits, are denied by nobody in Stockholm,* and these facts prove that Swedenborg's assertion is right, when he says, that he has communication with the world of spirits."

"Hence," continues Oetinger, "it may be seen, why God has, at this time, permitted such a man as Swedenborg to arise, and why he was educated by his father, a most venerable bishop, and of noble rank, so carefully in innocence, and in scientific learning; all these preparations, under Providence, tended to fit him to pass through the most important events, which no other man has had to experience. As Swedenborg is the instrument of restoring the lost commu-

* These facts were the memorable occurrences mentioned above pp. 93-103.

nion with the invisible world, that pure and unspotted life, in which we see he was trained and educated, was necessary. The first promise that Jesus gave to His disciples, was 'That they should see 'heaven open' (John i.); and this, we might reasonably expect, would be the first thing announced at His second coming."

"Since these are abominable times, when from excessive self-love, discord and hatred prevail, God has, in the most important matter respecting the state after death, and the nature of the inner man, raised up Swedenborg to assist us. Jacob Behmen appeared also some time ago, but as he was not informed, as he himself states, in the sciences, therefore God has raised up Swedenborg, who is mightily conversant with the sciences, and who, from his youth up, has led a pious innocent life, and who, in his labors of love, has had no eye to honor, rank, or wealth. This man God has prepared and chosen like Daniel, in order to set up, through him, an extraordinary light to this sceptical and unbelieving world. I believe, according to what he himself states in a letter to a friend,* that the Lord has appeared to him, and that his interior senses have been opened to see and to hear things, which we cannot see and hear. But as no manifestations or revelations from God can take place, but in strict agreement with the laws of order, by which God necessarily regulates all his operations, so in respect to Swedenborg; what he makes known to us, is done according to those laws of order, by which the relation between the visible and invisible worlds is governed. Now, as Swedenborg had great experience in the sciences of algebra and the higher mathematics, especially in cosmology, and in all these respects must be considered equal to Leibnitz,† he has been chosen as a suitable instrument, having been prepared from his youth, to make known these things to mankind."

"God may have appeared to Swedenborg in a way which we may not fully understand; but he is certainly a phenomenon, such as the world never saw before."

"Concerning the *Jure talionis*, the Scripture has said but little, but Swedenborg has spoken abundantly and beautifully about it."

"No example of divine influences can be found so brilliant as in Swedenborg."

We might continue these extracts from the writings of Oetinger respecting the works and character of Swedenborg, but we will conclude with one from his book entitled *The High Priesthood of Christ*, published in 1772. At p. 47, he says, "Swedenborg was from youth innocent, pious, and exemplary, and by no means addicted to imaginary pursuits. Geometry, algebra, and mechanics, had guarded him against everything like phantastic studies. Diotrophes barked loudly against John, the beloved disciple of Jesus; and why should we wonder that Swedenborg is so misrepresented and calumniated? Satan has his greatest delight, and his most delicious feast, when he can set theologians by the ears, and excite strife and animosity amongst them. But the Lord will bring to light that which has been concealed in darkness."

* To Mr. Hartley. See above p. 36.

† This assertion, coming from Oetinger, is highly important, since few were better acquainted with the philosophy of Leibnitz than he, as is evident from his work entitled *Earthly and Heavenly Philosophy*, in which he gives an analysis of the system of Leibnitz, between whom and Swedenborg, he well knew the comparative merits. Leibnitz enjoys nearly the same celebrity in Germany as Newton does in England.

The Letters which Swedenborg wrote to Dr. Oetinger are the following :—

LETTER I.

To Dr. Oetinger.

“I arrived this day from my voyage to England and Holland, and received the two letters you sent me, one of which is dated the 13th of October, 1765, and for both of which I return you many thanks. There are five treatises under the title, *Ex Auditis et Visis*, that is from what I have personally heard and seen respecting them, and they are as follows: 1st. *The Treatise on Heaven and Hell*. 2d. *On the New Jerusalem and its Heavenly Doctrine*. 3d. *Of the Last Judgment*. 4th. *Of the White Horse mentioned in the Revelations*. 5th. *Of the Earths in the Universe*.

“I this year published the work entitled *The Revelations Revealed*, which was promised in the treatise *On the Last Judgment*, and from all which writings it may be plainly seen that I converse with angels. Every person may see, that by the New Jerusalem is meant a new church or congregation, the doctrines and articles of whose faith cannot shine in their true splendor, and give light to others, without the divine aid, because they are only figuratively described in the Revelations, that is to say, according to *correspondence*; and the true doctrine of it cannot be published to the world, but by such as to whom the needful revelation is made. I can sacredly and solemnly declare, that the Lord Himself has been seen of me, and that he has sent me to do what I do, and for such purpose has he opened and enlightened the interior part of my soul, which is my spirit, so that I can see what is in the spiritual world, and those that are therein; and this privilege has now been continued to me for twenty-two years. But in the present state of infidelity, can the most solemn oath make such a thing credible, or to be believed by any? Yet such as have received true Christian light and understanding, will be convinced of the truth contained in my writings, which are particularly evident in the book of the *Revelations Revealed*. Who, indeed, has hitherto known anything of consideration of the true spiritual sense and meaning of the Word of God, the spiritual world, or of heaven and hell; the nature of the life of man, and the state of souls after the decease of the body? Is it to be supposed, that these and other things of a like consequence are to be eternally hidden from Christians? That many very important particulars relating to them are at this day revealed for the first time, is done in regard to the New Jerusalem and for the sake of the New Church, because the members thereof are endowed with a capacity to apprehend them, which others might also have, were it not for their weak unbelief of the possibility of such things being made known to any, and by them to the world. These writings of mine do not come under the term of prediction, but revelations. Farewell, &c.—I remain, your most ready servant,

“EMANUEL SWEDENBORG.

“Stockholm, Sept. 23, 1766.”

LETTER II.

To Dr. Oetinger.

“You suggest a doubt in respect to *Christ's having power given Him over all flesh, and yet the angels and heavenly beings (Angeli et Calites) have not flesh, but lucid*

bodies. To this be pleased to receive kindly the following reply: That by *all flesh*, there spoken of, is meant every man, wherefore in the Word mention is sometimes made of *all flesh*, which is to denote every man. As to what concerns the bodies of the angels, they do not appear lucid, but, as it were, fleshy, for they are substantial and not material, and things substantial are not translucent before the angels. Every material thing, or substance, is originally derived from what is substantial, and every man cometh into this substantiality when he puts off, by death, the material films or coverings, which is the reason why man after death is a man, but purer than before, comparatively as what is substantial is purer than what is material. That the Lord has power, not only over all men; but also over all angels, is evident from His own words in Matthew: '*All power is given to me in heaven, and in earth*' (xxviii. 18).

"Inasmuch as in your letter you make mention of the natural and spiritual sense of the Word, lest it should be supposed that I have written anything contradictory concerning those senses, I adjoin a few lines, wherein these two senses of the Word are described.

"EMANUEL, SWEDENBORG."

"Amsterdam; Nov. 8, 1768."

Concerning the Natural and Spiritual Sense of the Word.

"That there is an internal or spiritual sense in the Word, in its external or natural sense, as a diamond in its matrix, or as a beautiful infant in its swaddling clothes, is a truth which has heretofore been altogether unknown in the Christian world, and hence also it is altogether unknown what is meant by the *Consummation of the Age, the Coming of the Lord, the Last Judgment, and by the New Jerusalem*, on which subjects many things are spoken and predicted in the Word of each Testament, both Old and New. Without the unfolding and unswathing of the literal sense of the Word by its spiritual sense, who can know intellectually what is signified by the things which the Lord predicted in Matt. xxiv., and also in the Revelations, and in like manner in Daniel, and in the Prophets, in many passages? Make the experiment yourself, if you are so disposed, by reading those passages of the prophetic Word, which treat sometimes of wild beasts and cattle, sometimes of forests and brakes, sometimes of valleys and mountains, sometimes of bats, of ochim, tziim, satyrs, &c. &c.; try whether you can perceive anything divine therein, unless you believe it to lie concealed inwardly, inasmuch as it was inspired of God, just as a diamond lies concealed in its matrix, as was said above. That the diamonds, or treasures, which lie concealed within, are those things which the internal sense contains, is fully demonstrated in the doctrine of the New Jerusalem, concerning the Sacred Scripture, 5-26; and in the same doctrine it is further proved, that the literal sense is the basis, continent, and firmament of its spiritual sense, 27-36; also, that the divine truth in the literal sense of the Word is in its fullness, in its sanctity, and in its power, 37-49; and, likewise, that the doctrine of the church is to be drawn from the literal sense of the Word, and to be confirmed thereby, 50-61; and, moreover, that by the literal sense of the Word, through the medium of its spiritual sense, there is effected conjunction with the Lord, and consociation with the angels, 62-69.

"To the above, I shall add somewhat new from the spiritual world. The rulers of the church, who flock into that world after death, are first taught concerning the Sacred Scripture, as containing a spiritual sense, which in the world was unknown to them, and they are also told, that the angels of heaven are in that sense, whilst man is in the sense of the letter; and further, that a translation, or change, of the latter sense, into the former, is effected with man, whilst he reads the Word under holy influences, and that there is a kind of unfolding or unswathing, somewhat like the breaking of the shell, encompassing an almond, and the casting away the shell, so that the naked almond passes into heaven, and is received by the angels; and also like a seed cast into the earth, and being there stripped of its outward coats, puts forth its germ. That seed is the Word in the sense of the letter, and the germ thence put forth is the spiritual sense, and this latter passes to the angels, but the former rests with man; still, however, that seed remains with man in his mind, as in its ground, and in time produces its germ, and fructifies it, if man, by the seeds of life, which are the truths of faith, and the good things of charity, is joined with the Lord, and thereby consociated with the angels. The above rulers are further admonished to receive thoroughly this belief, that the Word in its bosom is spiritual, because it is divine; and that unless they receive this belief, they may be seduced by satans, even to deny the sanctity of the Word; in which case the church disappears amongst them. This further argument is also urged with them, that if they do not believe the internal sense of the Word, the Word may finally come to appear to them as an unpolished and unconnected writing, or as a book full of all heresies, inasmuch as from the literal sense, as from a kind of lake, heretical principles of every sort may be drawn forth and confirmed. Those afterwards, who believe the internal sense of the Word, are received into companies of angelic spirits, who are in process of time elevated into heaven and become angels; but those who do not believe, are removed apart to companies of spirits, who in process of time, are cast into hell, and become satans. They are called satans in hell, who in the world had falsified the truth of the Word, and who, in consequence thereof, had imbibed false principles, insomuch that they could no longer see anything of truth."

LETTER III.

To Dr. Oetinger.

"I. To your interrogation, *Whether there is occasion for any sign, that I am sent by the Lord, to do what I do?* I answer, that at this day no signs or miracles will be given, because they compel only an external belief, but do not convince the internal. What did the miracles avail in Egypt, or among the Jewish nation, who, nevertheless, crucified the Lord? So, if the Lord was to appear now in the sky, attended with angels and trumpets, it would have no other effect than it had then. (Luke xvi. 29, 30, 31). The sign, given at this day, will be an *illustration*, and thence a *knowledge and reception of the truths of the New Church*; some *speaking illustration* of certain persons may likewise take place; this works more effectually than miracles. *Yet one token may perhaps still be given.*

"II. You ask me, *If I have spoken with the Apostles?* To which I reply, I have

spoken one whole year with Paul, and also of what is mentioned in the Epistle to the Romans iii. 28. I have spoken three times with John; once with Moses; and I suppose a hundred times with Luther, who owned to me that, contrary to the warning of an angel, he had received the doctrine of salvation by faith alone, merely with the intent that he might make an entire separation from popery. But with the angels I have conversed these twenty-two years past, and daily continue so to do: with them the Lord has given me association, though there was no occasion to mention all this in my writings. Who would have believed, and would not have said, show some token that I may believe? and this every one would have said who did not see the like.

"III. *Why from a philosopher I have been chosen to this office?* Unto which I give for answer: to the end that the spiritual knowledge, which is revealed at this day, might be reasonably learned, and naturally understood; because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former. That what is spiritual is similar unto, and corresponds with what is human or natural, or belonging to the terrestrial world, may be seen in the treatise *On Heaven and Hell*, 87-115. I was, on this account, by the Lord, first introduced into the natural sciences; and thus prepared from the year 1710-1744, when heaven was opened unto me. Every one is morally educated and spiritually regenerated by the Lord, by being led from what is natural to what is spiritual. Moreover, the Lord has given unto me a love of spiritual truth, that is to say, not with any view to honor or profit, but merely for the sake of truth itself; for every one who loves truth, merely for the sake of truth, sees it from the Lord, the Lord being the *'way and the truth'* (John xiv. 6). But he who professes the love of truth for the sake of honor or gain, sees truth from his own self-hood, and to see from one's self, is to see falsity. Falses confirmed shut the church, but truths rationally confirmed, open it. What man can otherwise comprehend spiritual things, which enter into the understanding? The doctrinal notion received in the Protestant Church, viz., that in theological matters, reason shall be held captive under obedience to faith, locks up the church; what can open it, but an understanding enlightened by the Lord? *Revelations Revealed*, 914.

"I am very sorry that you have suffered persecution for translating the work *On Heaven and Hell* into German; but what suffers at this day more than truth itself? How few there are who see it! nay, who will see it; therefore be not weary, but indefatigable in defending the truth.

"EMANUEL SWEDENBORG.

"Stockholm, Nov. 11, 1786."

XXVI.

EXTRACT OF A LETTER

FROM

DR. BEYER TO DR. OETINGER,

AT MURRHARD.

Dr. Oetinger corresponded with Dr. Beyer, to whom he stated several objections respecting Swedenborg's writings; the following letter contains these objections and their refutation. These objections, it is evident from what Oetinger afterwards wrote in his different works, and especially in that entitled "*The High Priesthood of Christ*," (see above pp. 150-151,) were to a great extent, if not entirely, removed. Dr. Beyer's letter is as follows:

"I could wish that you and Swedenborg, as being two eminently learned and honest men, entertained the same opinions; but notwithstanding the difference which subsists between you on theological points, your indefatigable and unalterable love for truth, which shines so conspicuously, gives me an assurance that it will very shortly be removed; yea, that you will even accede to Swedenborg's sentiments with a full assent, should you be pleased, and would your duties permit you, to take a deeper and more general view of all his writings.

"For myself, whilst I am reading, neither his name, nor the dignity of his person, passes before my eyes, which he indeed himself wishes to extinguish, in order that the reader may only hold in honor the holiness of the subjects on which he treats: and I am no longer led to inquire, by what deep attainments in sciences and philosophy he had arrived at celebrity before the year 1745, but my whole endeavor is, to acquire a rational judgment of his theosophical doctrines, according to the true Biblical theosophy. Besides, it is impossible to see divine things, such as all those which relate to the kingdom of the Lord, heaven, and the church, in any other than a divine, that is, heavenly light. Such things can receive no light from the light of nature, or the sun of the natural world, or as we may say, from the pomp of all natural sciences, which fall under the name of philosophy, and the merely human understanding, be they as pure as possible. Undoubtedly, what is superior can flow into what is inferior, but not *vice versa*; and the truths derived from heaven can illustrate and correct the truths derived from the world, but not these the former. We certainly stand in need of illumination from the Lord and Saviour through the heavens, to be enabled to understand what is spiritual and celestial, which may then be confirmed with man, through rational and natural sciences, provided we do not believe that power and strength are derived from the latter. I also remember that Swedenborg nowhere depends, in his theological writings, upon the scientific philosophical principles he had learned before, or argues from them; still less does he draw forth his arguments from mechanical philosophy; from the motion, rest, figure, position, or properties of matter; from natural phenomena; nor does he defend the nature and property of spiritual things by them, forasmuch as they

are as distinct as the poles from natural things, although they coincide in appearance; at the same time that he has himself a knowledge of this branch of philosophy, and strongly recommends the pursuit of it to others. He says, that he is indebted for all his theosophical doctrines, and all the clear explanation of the holy prophecies, to the Word of God alone, and to the illumination of the Lord. But in proportion as we form a more imperfect view of these things—the more we are careless in suffering the true knowledge of God to obtain a right form in our hearts—and the less we meditate upon the infinite wisdom and divine holiness of the Word, unendowed with a right conception of it, the further we are removed from the science of all sciences, which is called the science of correspondences.

“An illumination comes from the Lord our God; the Word of enlightening wisdom is the truest mirror; the science of correspondences supports the spiritual sight, a sight which cannot be dispensed with. What our views therefore ought to be, respecting these three fundamental points, may be clearly learned from *The New Jerusalem and its Heavenly Doctrines*, 280–310, and 249–266; only let us not spare the trouble to examine more deeply other individual important passages from the *Arcana Celestia*, along with the peculiar treatise on the *Doctrine of the New Jerusalem concerning the Lord*, and concerning the *Sacred Scriptures*. Respecting the science of correspondences, it is not probable that any person can conceive any idea of them, who thinks it a labor to acquire an intimate acquaintance with the treatise *On Heaven and Hell*, 87–115; as well as the remarkable passages in the *Arcana Celestia*, 2987, and the following numbers, and especially the general idea of them, 7550. Being therefore persuaded, from the high esteem in which you hold everything that is divine, that you will spare no pains, be they ever so great, to maintain the truth as it is presented to us in unshaken dignity, I proceed, and with your approbation, more confidently, to examine, with becoming modesty, the objections you have advanced against his writings.

“1. You say that Assessor Swedenborg had not been called to give an interpretation of the Scripture, but to make known in these our days, the things he has seen and heard in the spiritual world.

“2. You attribute to him that he does not follow the literal meaning.

“3. You think that he leads to a doubtful and uncertain explanation of most passages in the Scriptures.

“4. That he rests more upon the science of correspondences, than upon the clearest expressions of the Sacred Word.

“5. That he invents things repugnant to the declaration of Scripture, respecting the White Horse and the White Horses, the Resurrection from the Dead, the Last Judgment, the New Heaven and the New Earth, and the Holy City, the New Jerusalem.

“6. That he offends mightily against the analogy of faith, and teaches the doctrine of the Trinity, not as the apostles have done, but according to the Schwenkfeldian method.

“7. That he diminishes the authority of Paul, by not ascribing to his writings the title of the Word of God.

“8. That he is not introduced to celebrity by signs and wonders, at least he does not bring them forth as open credentials, and that the divine seal is wanting.

"9. That the prophecy of the New Jerusalem, which within two years was to have been fulfilled, is refuted by its non-accomplishment.

"10. That the interpretation of the Apocalypse seems to have been introduced in favor of the new invented church.

"The above are nearly all the general points of objection, which I find in your writings advanced against Swedenborg; after I have laid open to you in truth and simplicity what I have to oppose to each of these objections, you will judge yourself, whether they justly or unjustly deprive him of his credit.

"I. In a conversation, during which I asked Swedenborg many questions, I received from him, in the year 1767, amongst others this answer: 'That it had been forbidden him to apply to the reading of dogmatical and systematical writings, until the heavens were opened to him, and for this reason, because by the study of such writings, groundless opinions and inventions might easily insinuate themselves into the mind, which might in process of time be hard to eradicate. Therefore,' says he, 'when the heavens were opened to me, I was obliged to learn the Hebrew language, as well as the correspondences in which the whole Bible is written; which has been a motive for my reading the Word of God more frequently; and as the Word of God is the fountain from whence the whole of theology must be drawn, I acquired thereby a capacity to receive instructions from the Lord, who is the Word itself.' He has likewise, in a letter from Stockholm, dated 14th November, 1769, given me a description of the state of his earliest youth. 'From my fourth year,' says he, 'to my tenth, I was constantly engaged in meditations about God, salvation, and the spiritual affections and states of men; I have often uttered things at which my father and mother marvelled, who would say, that angels altogether spake through me: from my sixth to my tenth year, it was my delight to discourse with the clergy concerning faith, that love is the life thereof, and that the love which gives that life is love towards our neighbor; that God gives faith to every one, but only those accept of it who practise that love: at that time I knew of no other faith, than that God created nature, that He preserves it, and gives wisdom and understanding to men; of that doctrinal assumed faith, which says that God the Father applies the righteousness of His Son to whomsoever and whensoever He wills, even to those who have not repented, I knew nothing at that time, and if I *had known it*, as I do now, it would have been far beyond my understanding.*' Hence it may be accounted for, in my opinion," continues Dr. Beyer, "how an assessor of the Metallic College can maintain the character of a theologian, if his indisputable erudition be also taken into consideration; and a theologian too, who is free from prejudice, and far more enlightened than the unintelligible Behmen.

"If the theology, which is now-a-days in vogue, should be stripped of all inventions and conclusions from reasoning, what, pray, would there be left remaining?

"Let the history of doctrines be consulted, and an inquiry be instituted, at what periods of the world, under what opportunities, and under what founders, theology has grown to its height; and it will be immediately seen, that most of the prevailing doctrines are modern, and that they have been extended and

* See the letters adduced above pp. 123-137.

spread abroad through human authority, grounded upon perplexed reasonings. It is, therefore, better to forget them, or to lose sight of them, than to acquire them; yea, while we hold any of them in esteem, the true doctrine is altogether denied admittance; wherefore Swedenborg, agreeably to the private communication which he imparted to me, and which I have above related, did himself derive from the Word alone, under the instruction of the Lord, those doctrines which are taught in heaven; and if he does understand them, and has the felicity to read also in heaven that Word, which is there preserved, and which corresponds with our Word as to every particular (for correspondences are natural truths and speculums of celestial things,) in the sense which is adapted to the celestial spirits (*Doctrine of the New Jerusalem*, 70-75, likewise *Last Judgment*, 57), can there be any apprehension, but that he may assuredly be a true interpreter of the Scriptures? When you say you consider him as one who is constantly advancing his visions, or rather *memorable relations*, I do willingly admit it. But in the *Arcana Celestia*, 1967, and elsewhere, passages which deserve your attention, give a satisfactory information of the difference which subsists between a prophet and a visionary; if you please you may add to the above also 1806, 1786; from *The Divine Providence*, 134; and from *The Heaven and Hell*, 76, 249. The inmost or celestial meaning of the Word, is itself the right doctrine of the church; the Word yields the doctrine, and the doctrine is the whole of the Word: now this cannot be taught better, by any means, than through a seer, forasmuch as it cannot be seen without an especial illumination, which a seer enjoys above others, his sight being opened by the Lord into the light of heaven.

"II. I do not know that any man ever treated the subject of the literal sense of the Scriptures as of greater holiness than the author in question; we may, therefore, directly and openly meet the accusation with which he is attacked, as one who speaks meanly and slightly of the literal meaning of the Scriptures, and, consequently, has committed errors. In the *Arcana Celestia*, 705, he proves, in a masterly manner, that the very words of the Scripture have been inspired. In the *Doctrine of the New Jerusalem, concerning the Sacred Scriptures*, which is professedly a work devoted to this new inquiry, he proves, with the most comprehensive and unshaken arguments, in my opinion, that the literal meaning is the basis upon which the whole superstructure of the celestial and spiritual meaning of the Word rests, 37; that in the literal meaning, divine truth is to be found in its fulness, holiness, and power, 50; that the doctrine of the church must be derived from the literal sense, and be confirmed thereby, 53; that through the literal meaning of the Word, a conjunction is to be obtained with the Lord and consociation with the angels; and in 80, that in each there is a close communion of the Lord with the church, and thence a conjunction of good with truth. Let the subject be only closely investigated, and not superficially looked into. In the same manner I should wish to be considered and properly weighed the *Arcana Celestia*, 1400, 1644, 6222, 9407; *Apocalypse Revealed*, 1; not to mention other passages which are quoted from the *Arcana Celestia*, in the *New Jerusalem and its Heavenly Doctrines*, 262. It is therefore manifest, that Swedenborg does not reject and despise, as he is so strongly charged with doing, the diligence necessary to be used in laboring to attain the knowledge of the literal sense of the Word, as if the same were useless; so far from it, that he has not only approved of that earnest application by his own example, but even has recom-

mended it, in the passages that I have referred to above: for the purer and clearer the vessel is, out of which we drink a generous cordial, the more grateful and effectual will that cordial prove; and the more accurately a man is instructed in Holy Writ, agreeably to philology,* or a correct knowledge of the Sacred Text in its letter, or literal meaning, the more he is brought into a capacity to apprehend, with greater certainty, perfection and clearness, the true meaning of any passage of Scripture which presents itself. As to my genuine opinion upon this subject, it may be seen from a short discourse upon the twofold method of interpreting the Sacred Scriptures, which I annex to this letter by way of appendix.

"III. With respect to the difficulty, which, dear and reverend Sir, so much affects you, namely, that Swedenborg, in some passages, has taught that the literal sense perishes as a shell, without use, and that thereby the author contradicts himself; the manner in which we are to understand this, will be made clear to our satisfaction by a diligent consideration of 1871, in the *Arcana Cælestia*, taken in their connexion with what I have said above, and what I have further to remark. In the other life, where man is a spirit, the natural and material ideas, which derived their origin from the literal sense, which sounds terrestrial and worldly, perish, and do not appear again, forasmuch as the internal, spiritual, and celestial, meaning succeeds them, which is accommodated to the nature of spirits; and even in this life, while man fixes his attention upon the light of heaven, he does not so much observe the literal words and forms of expression of the Scriptures. This circumstance also takes place in private and general conversation, when ignorant and simple people count words, but the wise insist chiefly upon the purport and meaning of the speaker: some will recount verbatim the fine and ornamented expressions, while others despise, and even forget, the phraseology, but retain and weigh the importance of the subject. The wiser a man is, the less solicitous he is about words; it becomes a prudent man, carefully to weigh the things themselves, and not to adhere solely to the external, that is, the literal form of the discourse;—how much more, then, does it behove that man so to do who looks above nature. Hence it is evident, that the literal sense of the Word stands in analogy to the state of the inhabitants of the respective worlds. On this occasion, it may not be useless to consider and weigh with proper attention, the *Doctrine of the New Jerusalem concerning the Sacred Scriptures*, 65, 66; also *Arcana Cælestia*, 2395, and *Concerning the intercourse between the Soul and the Body*, 12. The chief obstacle which prevents most of the learned from thinking and speaking with proper accuracy of the letter of the Scripture, is undoubtedly this, that they dispute with too much insipidity, and disparage the divine Word and truth, which chiefly originates in their ignorance of the spiritual nature of things, because they are misled through the materiality of their ideas; but if we give a thorough consideration to the *Doctrine of the Sacred Scripture* above-mentioned, and withal consult the *Arcana Cælestia*, 2763, 7055, 9094, with the *Heaven and Hell*, 254, and the *Apocalypse Revealed*, 945, we shall be struck with such an astonishment at the Sacred Scripture, as to acknowledge how very wrong it is to startle so much at writings similar in their nature.

* In the *Intellectual Repository* it is "philosophy," but this is a mistake: in the original it is *philology*.

"IV. This consideration relieves me from the necessity I should otherwise be under, of saying something respecting the science of correspondences, as being highly necessary for the interpretation of the divine prophecies; nor will it cost any man much labor, to see into the meaning of the Word, divested of its material clothing; for example, how the words, *house, city, Jerusalem*, and others, do and can contain something internal, as oil within the fruit; I say it will not cost any man much labor, who will not esteem it unworthy of him to give a thorough reading to those demonstrations, contained in the small volume on *The White Horse*, 1-5, and the *Apocalypse Revealed*, from the beginning to the end, and especially 907.

"V. Respecting the Last Judgment, and Swedenborg's explanation of the New Heaven and the New Earth, his work on these subjects, published in 1757, with its continuation in 1763, presents to us a sound knowledge concerning them. As to the doctrine of the resurrection, he everywhere sets at rest the acute understanding upon that subject, and that by arguments which he derives from the nature of both worlds: an intellect which extends itself above the world and the senses, sees very easily that his sentiments are by no means contrary to the Scripture, but, on the contrary, do altogether coincide with it.

"VI. But more important seems to be the charge, which you do not hesitate to bring against Swedenborg, namely, that he pays no regard to the analogy of faith, and in his doctrine respecting the most Holy Trinity, does not hold with the apostles, but with Schwenkfeld. This, I must allow, is a very great and a very important error, which would eclipse every other excellence, if it were not visible that this charge cannot be attached to Swedenborg, and that the very way in which he unfolds this point is sufficient of itself to clear him from it. It may be admitted that the Schwenkfeldian doctrine, as being more easy to amend, may have the pre-eminence over others, but at the same time I believe it will require no great penetration to discover that Schwenkfeld and Swedenborg do not entertain the same principles. I wish, however, you would take the trouble to learn from my small treatise respecting the plan of St. John's writings, which I have annexed to this letter, that Swedenborg's doctrine on this point is justly held to be apostolic.

"VII. But you, reverend Sir, and your much esteemed colleague, Mr. Seitz, suppose that our great author has committed a blameable error respecting the sacred authority of Paul, by not acknowledging his and the other apostolic writings to be canonical, by refusing them the dignity of the Divine Word; this will be best cleared up, by a letter of Swedenborg himself, which he wrote to me from Amsterdam, the 15th of April, 1766, as follows:—"With regard to the writings of Paul and the other apostles, I have not given them a place in my *Arcana Coelestia*, because they are dogmatic writings merely, and not written in the style of the Word, as are those of David, of the prophets, of the evangelists, and of the Revelation of John; the style of the Word consists, throughout, in correspondences, and thence has a direct and immediate communication with heaven (*Doctrine of the New Jerusalem concerning the Sacred Scripture*, 113); but the style of these dogmatic writings of Paul, and the other apostles, being different, their communication is only mediate or indirect. The reason of this diversity of style is, that as the rules and tenets of the Christian Church were to be formed from these writings of the apostles, the style used in the Word would

not. have been proper for the purpose; which required plain and simple language, suited to the capacity of all readers. Nevertheless, the writings of the apostles are to be regarded as excellent books, and to be held in very high esteem, inasmuch as they insist on the two essential articles of charity and faith, in the same manner as the Lord Himself has done in the gospels, and in the Revelation of John; as will appear evidently to any one who studies those writings with attention. In my *Apocalypse Revealed*, I have pointed out that passage (Romans iii. 28), which has been so misunderstood, and so imperfectly explained, as to have given rise to that erroneous doctrine of justifying faith, so fatally introduced into the Reformed churches.' Let us now judge of this charge alleged against him. In truth, I could more readily and speedily do away with many of the errors with which he is reproached, and from which he must be freed, if you, reverend Sir, would allow me to introduce, instead of my own arguments, Swedenborg's own defence, as exhibited in his writings, for surely there never was a 'man who wrote in such agreement with Scripture and reason.

VIII. "Miracles and prophecies carry no proofs of an enlightening conviction; besides we dare not look for them at this period of the world. To satisfy ourselves upon this point, let us examine Matt. xii. 32, 39; xvi. 4; Mark viii. 11, 12; Luke xii. 5, 7; John xx. 29, and what Swedenborg himself says in his *Angelic Wisdom concerning the Divine Providence*, 129, 135, and *Conjugal Love*, 535. To me it appears that the most divine seal, and the one most suitable to the state of all men, respecting Swedenborg's case, is this, that his principles harmonize with sound reason, and that a lover of his writings will find his way cleared by their means from so many doubts, so many contradictions, and so many doctrines revolting to sound reason. Truth, as far as it deserves this name, cannot but be comprehensible and in agreement with itself, if we are disposed to view and consider it in its own ground, and in its own order; but who can reach those higher truths—I mean those divine, and consequently, hidden ones—without a revelation from God? These Swedenborg has brought to light, and by no means ascribes them to his own researches, as several passages in his writings clearly prove; for example, *Angelic Wisdom concerning the Divine Providence*, 135, and the latter part of the preface to the *Apocalypse Revealed*; also in the work concerning *Conjugal Love*, 532: and surely mankind never received the revelation of heavenly and divine truths with greater marks of certainty than the present; if, therefore, they are not accepted, when they are now so rationally presented, it cannot be expected that their acceptance can be accomplished by the assistance of miracles and prophecies; for how can heavenly doctrine become ours, if it be not accepted with our will and understanding? That Swedenborg has knowledge of hidden occurrences, has been proved by a few well attested instances, but he is no ways disposed to avail himself of them to procure assent and credibility to his writings.

"IX. And further, reverend Sir, I would not wish you to take Swedenborg's declaration, in the conclusion of his work upon *Conjugal Love*, respecting the future publication of his doctrines, as if thereby he meant to set himself up for a prophet, and to maintain that in the course of two years the New Church would be established. It is the doctrine of that church, to which he alludes, and which he promised in two years should be published, which accordingly

took place.* For in a letter which he wrote to me from Amsterdam on the 20th of April last, he mentions as follows:—‘I wonder that your suit and controversy still continue at Gottenburg, against which I will urge a complaint at the next Diet, when I shall transmit the *Universal Theology of the New Heaven and the New Church*, which will appear in print at the end of June. I will send two copies to each member of the Diet, and request that they may appoint from all the respective orders, an assembly of deputies to give their final decision.’

“But previous to this, he wrote me a letter from Amsterdam, dated the 15th of April, 1769; wherein he informs me, that he had often been questioned there, respecting the New Church, and his answer to the inquiries was, that it will increase by little and little in proportion as the doctrine of justification and imputation gradually lose ground, which probably will take place in consequence of the treatise entitled, *A Summary Exposition of the Doctrine of the New Church*. It is known that the Christian Church did not gain an immediate ascendancy after the Resurrection of Christ, but increased by degrees: and in this manner the words of the Revelation are to be understood: ‘The woman did fly into the wilderness, where she was nourished for a time, and times, and half a time, from the face of the serpent’ (Apoc. xii. 14). The serpent and the dragon is the false doctrine.

“I will leave it now to the judgment of candid minds (amongst whom I reckon and respect yourself, reverend Sir, with your son-in-law Mr. Seitz, and the sincere Karg, to whom I beg my respects), whether they can regard the New Church, to which the whole Revelation of John refers, as a Swedenborgian invention, or not rather undoubtedly consider it as a work of the finger of God and our Lord, and as a church which is to be looked for with the most earnest desire.

“What man could invent such things of himself, asks Swedenborg in his *Continuation of the Last Judgment*, 7; and, accordingly, when I shall have heard that what I have now written, though too long for a letter, yet, considering the importance of the matter, too short, has not displeased you, though in all the points I may not have given full satisfaction, I shall count it not a very small gain.

“Since Dr. Rosen, who is at Stockholm, and myself, have not in express terms renounced the Swedenborgian doctrines to the king, our affair is consequently before the council of state, where it is to be further investigated and judged. The illustrious author, Swedenborg, wrote to me from Stockholm as follows:—‘I know that the Lord Himself, our Saviour, will protect his church, especially against those who are not willing to enter by the true door into the fold, that is, into heaven, who are called thieves and murderers, so says the Lord Himself, “He that entereth not by the door into the sheepfold, but climbeth up some other

* This will be better understood when the reader is informed, that at the end of the work on *Conjugal Love*, E. S. gave a list of the theological works previously published by him, and concludes with saying, “*Intra biennium videbitis doctrinam Novæ Ecclesiæ a Domino prædictæ in Apocalipsi, xxi. xxii., in plenitudine* ;” that is, “In two years you will see the doctrine of the New Church foretold by the Lord in the Apocalypse, xxi. xxii., in its fulness,” or “at large ;” alluding to the publication of the work entitled *True Christian Religion, containing the Universal Theology of the New Church*. That a learned man should have construed this notice into a prediction of the speedy reception of the New Church doctrine is not a little extraordinary.

way, the same is a thief and a robber. I am the door: by Me if any man enter in, he shall be saved" (John x. 1, 9). I have been told from the Lord, through an angel from heaven, that I may securely sleep upon my pillow during the nights, which are to be understood to mean the darkness in which the world at present lies with respect to the church.'

"But this may be enough for the present; farewell, my dear Sir: as a man that loves the truth above all things, continue your affection towards me, who am likewise a worshiper of truth.—I am your humble servant,

"GABRIEL ANDREW BEYER.

"Gottenburg, June 15, 1771."

XXVII.

SWEDENBORG'S LETTER

TO

DR. MENANDER, ARCHBISHOP OF SWEDEN.*

"MOST REVEREND DR., &c.

"I have the pleasure of sending you a small work which I published in my youth, on a new method of finding the longitude both by sea and land, by lunar observations,† a work which has just been re-published at Amsterdam, and which has been submitted to the examination of the learned societies and academies. You will greatly oblige by forwarding a copy of it to the professor of astronomy at Abo, in order that if he find this method suited to his genius, and worthy of his application, he may put it in practice. In foreign countries several persons at present employ this method of calculating the ephemerides by pairs of stars, and a great advantage has already been experienced from those which have been made for some years past.

"The Apocalypse is now explained, or rather revealed, but I have not yet had an opportunity of sending to your reverence any copies of it, and also to the library. Please to inform me, to whom I shall entrust it here, in order to send it to you at Stockholm.

"Several persons are now occupied in examining whether this is actually the Consummation of the Age, and at the same time the Coming of the Lord, and the Commencement of the New Church, which the Lord will establish. There are those who believe that the present faith, which is a faith in God the Father for the sake of the Son, is the very faith which saves man; but it is demon-

* This letter was first published in 1785, in the French Translation of Swedenborg's work entitled, *Intercourse between the Soul and the Body*. (See Dr. Tafel's Documents concerning the Life of Swedenborg, p. 331.) The date is not given; but as it was evidently written immediately after the publication of *Apocalypse Revealed*, which appeared at Amsterdam in 1766, the letter was most probably written in that year.

† The title of this work is, *Methodus nova inveniendi Longitudinis Locorum Terra marique, ope Lunæ*, which during the author's lifetime passed through three editions. See above p. 28.

strated in *The Apocalypse Revealed*, that this faith has destroyed the church, and that it has abolished religion, and that consequently it has so entirely laid waste and consumed everything that constitutes divine worship, that there is no longer any genuine goodness and truth in the church, and that the works which are called the fruits of this faith are nothing else but the 'eggs of the cockatrice,' mentioned in Isa. lix. 5. They, therefore, who have confirmed in themselves this faith with its 'spider's web,' and who believes that the good works which they do, are the fruits of this faith, are grossly deceived, and are in a kind of delirium from which they cannot be withdrawn but by renouncing the confirmations of this faith, and by adopting the genuine faith in the Lord Jesus Christ, who is the only Object of love and worship, in whom is the Father, for 'whoso seeth Him, seeth the Father.' But concerning this faith, I refer you to the little work entitled *The Doctrine of the New Jerusalem concerning Faith*, 34-37.

"The falsities of the faith prevailing at the present day are the following: I. That the Lord has taken away the damnation of the law: whereas he has not taken away a single point, indeed, every one will be judged according to his works, as Paul asserts in Rom. ii. 13, and in 2 Cor. v. 10, and in other passages. But the Lord has taken away damnation in general, that is, subjugated the powers of hell, by His coming into the world, without which 'no flesh could have been saved.' II. That the Lord has fulfilled the law is, indeed, a truth, for by that means He alone has been made justice and righteousness, but by that he does not deliver man from the obligation of the law [of the ten commandments], for the Lord fulfils it daily in those, who shun evils as sins, and who in worship address Him alone; for those who shun certain sins, which they discover in themselves, are kept in the intention of shunning all sins as soon as they come to their knowledge. III. That the merits of the Lord are imputed to man, which doctrine is maintained at the present day, is an entire impossibility; the merits of the Lord are in general two—first, that of having subjugated the hells, and, second, that of having glorified his humanity, or of having made it divine; these merits could not possibly be imputed to any man, for they are infinite and divine; but by them the Lord has acquired the power of saving all who come unto Him, who address their worship and prayers to Him, and who examine themselves, and shun all evils they experience in themselves as sins against God. IV. It is an error to address God the Father, and to supplicate Him to have mercy for the sake of his Son, and to send His Holy Spirit; this mode of worship and of supplication is directly contrary to the truth, for the truth teaches us to address the Lord alone, in whom dwelleth the Father, and through whom only can the Father be approached and worshiped; moreover, the common mode of supplicating the Father for the sake of the Son, involves a clear and distinct idea of *three gods*, and gives rise to the belief that the Father, Son, and Holy Spirit are three separate and distinct divine beings; if also it is asserted that by the Son His Humanity is understood, then concerning the Lord a divided idea is entertained, or an idea of two distinct beings. V. The assertion that man is justified by this faith alone, provided he have it with assurance and confidence, is absolutely false; a plain proof of this, without adducing any others, may be seen in Romans ii. 10. In such a faith there is neither truth nor goodness, and consequently nothing of the church, nor of religion; for it is the truth of doctrine which makes the church, and the good of life which constitutes religion.

VI. They say, moreover, that good works, or the goods of charity, are the fruits of this faith, whilst at the same time, not a single writer on theology has ever yet found the connexion which this faith has with good works; yea, it is positively asserted, that good works cannot even preserve or support this faith, and that they are only moral and civil actions, which do not in the least contribute to the salvation of the soul. VII. That the saying of Paul, in Romans iii. 28, on which the theology of the present day, as to salvation, is founded, is *falsely understood*, I have clearly demonstrated in *The Apocalypse Revealed*, 417.

"Besides these enormous errors, there are also an infinity of others, which I omit to mention here, by which it clearly appears, that if any one produces the fruits of such a faith, he really produces the '*cockatrice's eggs*,' mentioned in Isa. lix. 5. For it is taught in the doctrines of the New Church that faith can never produce the goods, or good works of charity, as a tree produces its fruits, *but that the truths which are called the truths of faith teach us how we ought to think of God, and how we ought to act towards our neighbor, and that charity receives these truths in good works, as the fruit receives the sap and juices of the tree*; consequently, the fruit, or the good works, which are said to accompany the present faith, of which we have been speaking, have no other sap or juices than those contained in the confirmations of what is false, and these falsities are contained in the supposed good works which are said to accompany that faith; of this, however, man is ignorant, but the angels perceive and know it very well.—I have the honor to be, &c.,

"EMANUEL SWEDENBORG."

XXVIII.

SWEDENBORG'S LETTERS

TO

THE SWEDISH AMBASSADOR,

AND TO

THE SECRETARY OF STATE.

To his Excellency the [Swedish] Ambassador.

"I passed the winter at Amsterdam, and during that period published an explication of St. John's Revelation, entitled *Apocalypsis Revelata*, containing secrets hitherto unrevealed. Messrs. Howen and Zoon are acquainted with the captain who has the care of them. Of this work I have sent two copies to the Cardinal de Rohan, two to the Royal Society of Sciences, two to our Secretary of State, and one for the Royal Library. In the same work are inserted various *memorable relations* of my intercourse with the spiritual world: they are separated from the text of the work by asterisks, and are to be found at the end of the explication of each chapter. As they contain several remarkable particulars, they may probably excite the reader to their first perusal. Besides this, I have published

a new method of finding out the longitude, which I discovered in my youth. Of this I send your Excellency ten copies, to communicate to those who have a knowledge of astronomy. If your excellency pleases, should a suitable opportunity present itself, I shall esteem it a favor, if you will send two copies to the Royal Society at Berlin. I shall set out this week for London, where I purpose staying about ten weeks; and shall be informed by Baron Nolken, if the book is arrived.—I remain, &c.,

“EMANUEL SWEDENBORG.”

To the [Swedish] Secretary of State.

“I have at last finished the explication of St. John’s Revelations; circulated them round to all the universities in Holland, Germany, France, and England; and am going to send seventy copies to Stockholm, of which your honor will please to take ten, and give five to the following senators: Senator Höpken, Senator Scheffer, and Nordencrantz, Councillor of Commerce, Bishop Menander, and Bishop Serenius; the other five you will be pleased to dispose of amongst your friends. I desire the remaining sixty to be kept safe until I return home, meaning to distribute them amongst the academies and libraries in Sweden, and to clergymen qualified for a more than ordinary station. I design to present four to the court, and the remainder to the universities and seminaries in foreign parts. Sir, it will give me great pleasure to hear of yours, and your dear father’s welfare.—I remain, &c.,

“EMANUEL SWEDENBORG.

“P.S. I shall depart this week for London.”*

XXIX.

SWEDENBORG’S LETTERS

TO THE

LANDGRAVE OF HESSE-DARMSTADT,

AND TO

HIS MINISTER, M. VENATOR.†

LETTER I.

To the Landgrave of Hesse-Darmstadt.

“On the reception of your obliging letter, I was uncertain whether it was signed by you, most Serene Duke, or by some other person. I communicated the subject of my uncertainty to M. Venator, your minister, on his calling on me,

* There are no dates to these two letters; but as they were evidently written immediately after the publication of *The Apocalypse Revealed*, it is most probably that the date would be 1766, the year in which that work appeared.

† See Dr. Tafel’s “*Samlung von Urkunden, &c.*,” or Collection of Documents concerning the Life of Swedenborg, p. 339, and following.

who removed my doubt. I have deferred replying to your letter till I had received from the press the work entitled *True Christian Religion &c.*, of which I send your most Serene Highness two copies, by the stage which leaves this city every day for Germany. As to the work called *Arcana Cælestia*, it is not to be obtained any longer either in Holland or England, all the copies of it having been sold: but as I know that there are some in Sweden, I will write to the persons who have them, to know whether they will sell them at any price. I shall communicate their answer to your Highness as soon as I receive it.

"In your gracious letter, you ask, how I attained to be in society with angels and spirits, and whether that privilege can be communicated from one person to another. Deign, then, to receive favorably this answer.

"The Lord our Saviour had foretold that He would come again into the world, and that He would establish there a New Church. He has given this prediction in the Apocalypse xxi. and xxii., and also in several places in the Evangelists. But as he cannot come again into the world in person, it was necessary that He should do it by means of a man, who should not only receive the doctrine of this New Church in his understanding, but also publish it by printing; and as the Lord had prepared me for this office from my infancy, He has manifested Himself in person before me, His servant, and sent me to fill it. This took place in the year 1743. He afterwards opened the sight of my spirit, and thus introduced me into the spiritual world, and granted me to see the heavens and many of their wonders, and also the hells, and to speak with angels and spirits, and this continually for twenty-seven years. I declare in all truth that such is the fact. This favor of the Lord, in regard to me, has only taken place for the sake of the New Church which I have mentioned above, the doctrine of which is contained in my writings. The gift of conversing with spirits and angels cannot be transmitted from one person to another, unless the Lord Himself opens the spiritual sight of that person. It is sometimes permitted to a spirit to enter into a man, and to communicate to him some truth; but it is not granted to the man to speak mouth to mouth with the spirit. It is even a very dangerous thing, because the spirit enters into the affection of man's self-love, which does not agree with the affection of heavenly love.

"With respect to the man tormented by spirits, I have learnt from heaven that that has befallen him in consequence of the meditations to which he has devoted himself; but that, nevertheless, there is no danger to be apprehended from them, because the Lord protects him. The only method of cure for him is to convert himself, and to supplicate the Lord our Saviour Jesus Christ to succor him.—I remain, with respect, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, 1771."

LETTER II.

To the Landgrave of Hesse-Darmstadt.

"I have received and read with pleasure the letter with which your Highness has honored me. I hope that the work just printed, under the title of *The True Christian Religion*, has now reached you. You may write, if you please, to the learned ecclesiastics in your duchy, to give their judgment concerning it; but I

pray you to choose among them those who love the truth, and who love it only because it is the truth. If you take others, they will see in this work no light, but only darkness. That which is reported of the daughter of the Prince Margrave in Sweden, is a fiction invented by some foolish novelist, and I never even heard of it before. As to that which is related of the brother of the queen of Sweden, it is entirely true; but it should not be regarded as a miracle; it is but one of those *memorabilia*, of the same kind as those inserted in the book just mentioned, concerning Luther, Melancthon, Calvin, and others. All these *memorabilia* are but testimonies that I have been introduced by the Lord into the spiritual world, as to my spirit, and that I converse with spirits and angels. It is true also that I have conversed with a person mentioned in the journal you cite, and, six months ago, with the deceased Stanislaus, king of Poland, in a certain society where he was, and where it was not known who he was. He made all the happiness of his life consist in remaining thus unknown in these assemblies, and in conversing there familiarly with the spirits and angels as one of them. I afterwards saw him transferred to a northern region, where I learnt that he had been called by a society of Roman Catholics, over whom he presided. In the same way, I have often conversed with the Roman Pontiff, who has lately died. After his decease he remained with me a whole day; but it is not permitted me to publish anything respecting his manner of living, or his state. You may see, if you will, what I have written in my last work, concerning the Pontiff who reigned some thirty or forty years ago. Treat favorably, I pray you, whatever has relation to the honor of God.—I am, with respect, &c.,

“EMANUEL SWEDENBORG.

“Amsterdam, July 15, 1771.”

LETTER III.

To M. Venator.

“I hope that my new work, entitled *True Christian Religion*, is now in your hands, and that the two copies, which I sent at the same time to the Landgrave, have reached him. I desire to have your judgment upon the subject there treated of, because I know, that, being enlightened by the Lord, you will there see in light, more than others, the truths which are there manifested in accordance with the Word. I send to day my reply to the letter which his Highness, your Prince, has recently sent to me; and by his orders, I speak to him of the conversations which I have had with two personages in the spiritual world. But these conversations, as well as that between the queen of Sweden and her brother when he was living, which was made known to me by him in the spiritual world, ought by no means to be regarded as miracles; they are only testimonies that I have been introduced by the Lord into the spiritual world, and that I have been in association with angels and spirits, in order that the church, which until now had remained in ignorance concerning that world, may know that heaven and hell exist in reality, and that man lives after death, a man, as before; and that thus there might be no more doubt as to his immortality. Deign, I pray you, to satisfy his Highness, that these are not miracles, but only testimonies that I converse with angels and spirits.

"You may see in the work above-mentioned, that there are no more miracles, at this time; and the reason why. It is, that they who do not believe because they see no miracles, might easily, by them, be led into fanaticism. I have seen two volumes, in quarto, of miracles wrought by the Abbé Deacon Paris,* which are nothing but falsehoods, being partly fantastic and partly magical; and it is the same with the other miracles of the Roman Catholics. Examine, I pray you, what I have said on the subject of miracles in that work. At this day, faith will be established and confirmed in the New Church, only by the Word itself and by the truths it reveals; truths which appear in light to the reader of my last work, which is itself an indication that the Lord is present and enlightens him. For every truth contained in the Word shines in heaven; and comes down from thence into this world, to those who love truth because it is truth.—I have the honor to be, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, July 13, 1771."

XXX.

SWEDENBORG'S LETTER

TO

MR. WENNGREN,†

ONE OF THE MAGISTRATES OF GOTTENBURG.

"ESTEEMED FRIEND,

"I have received your letter, together with the records concerning the boy who can cure diseases; with respect to him, I cannot at this time explain myself, because the subject of religion in regard to my intercourse with the spiritual world now makes a stir, as well here as in other parts of the country, and this would in some degree interfere with the subject. Some few days since, that private concern of my own was determined in the clerical assembly at the Diet. Whether the dean will be as satisfied now as he has been hitherto is best known at Gottenburg; the clergy and others will probably give some certain account of this next week, by letter: among his party there have been some merciless slanderers, the expressions of whom have fallen on the ground like fiery balls from the clouds, and become extinguished.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, Jan. 18, 1770."

* This man was born in the city of Paris, in 1690, of a good family. He became a priest, took deacon's orders, and attached himself to the Jansenist, or high orthodox party. He renounced his inheritance, and devoted himself to poverty and labor; and at his death in 1727, was buried in the church-yard of St. Medard. In his life he had acquired a sort of celebrity, and the Jansenists made use of it after his death, to give them an advantage over their enemies, the Jesuits. Astonishing miracles took place, or seemed to take place, at his tomb, which it was impossible to account for or explain. The whole affair produced so much excitement and disturbance, that, five years after his death, the church-yard where he was buried was walled up by order of government

† See above p. 76.

XXXI.

REMARKS BY MR. A. NORDENSKJOLD,

ON THE

DIFFERENT EDITIONS OF THE BIBLE MADE USE OF
BY SWEDENBORG.

We have seen above p. 125, that after Swedenborg's spiritual illumination had commenced he applied himself exclusively to the study of the Word, both as to its letter, in the Hebrew text, and as to its "*spirit and its life*," or as to that spiritual sense which he demonstrates as existing in every part of the Holy Scriptures. It may be interesting to the present as well as to the future generations, to know the different editions of the Bible which he made use of. This information is contained in the *New Jerusalem Magazine* for 1790, p. 87, where we read as follows:—

"Swedenborg possessed four editions of the Holy Bible in Hebrew:—

"I. That by T. Pagnini Montani, containing, fol. 1657, in which he made no remarks in the margin, as I was informed by the person who bought it at his sale.

"II. *Biblia Hebraica punctata, cum Novo Testamento Græco*, 8vo. of the edition of Manasse Ben Israël, 1639, Amsterdam. This was also without remarks.

"III. *Reineccii Bibl. Hebr. Lipsiæ*, 1739, 4to. This I have happily found; it is filled with remarks, and with the Latin translation of several Hebrew words, as also some observations on the internal sense. The book is much used. I shall add it to the collection of manuscripts.

"IV. *Bibl. Hebr. secundum Edit. Belgii Edvardi Vander Hooght, cum versione Latina Sebastiani Schmidii*; *Lipsiæ*, 1740, 4to. This book was given to the Rev. Mr. Ferelius of Schöfde, for interring him at London, where he then was minister to the Swedish chapel. There is no remark in the margin, but a great number of lines and asterisks, at the most remarkable places of the Latin version, the original text not being in any manner touched; because, according to the expression of Swedenborg, 'The Word is perfect, such as we have it.' Of the New Testament in Greek, he had none besides that mentioned, No. II., and which is a fresh edition of that by Elzevir in 1624, made by Janson, and the edition of Leusden, Amsterdam, 1741, with the Latin version. It is probable he has followed this edition in translating the Apocalypse.

"Of the Latin translations of the Bible, he chiefly made use of that by Schmidius, *Lipsiæ*, 1740, after the time that he began the *Arcana Cælestia*, because he found this to be more literal and exact than all the others. Nevertheless, in all his quotations, and above all in the *Arcana Cælestia*, he has more exactly expressed the sense according to the original language. He has never followed the version of Arius Montanus, either of the Old or New Testament, as I have carefully examined and found to be the case. But he had four copies of the Latin translation of Castillis, apparently for the purity of the language, which he was very studiously applying himself to, before he learnt Hebrew in 1745. In his quotations of the New Testament, he only made use of the translation of

Schmidius, first edition, which he sometimes has left, the better to express the sense of the Greek. From this it appears, that he always had the originals at hand. But with respect to the author's translations of Genesis, Exodus, and the Apocalypse, they are directly translated from the originals.**

XXXII.

SWEDENBORG'S ADDRESS

TO

THE ESTATES OF THE [SWEDISH] REALM,

AT THE OPENING OF THE GENERAL DIET OF 1761.

We have seen above p. 35, that, "as a member of the Equestrian Order of the House of Nobles, Swedenborg took his seat in several of the Diets of the Realm," and it appears that after his spiritual illumination had commenced, he, as much as other duties would permit, took an active part in fulfilling those senatorial obligations which were incumbent upon him, as a peer of the realm. (See above p. 35, note.) It has been so much the custom, in consequence of erroneous ideas in respect to genuine christianity, to separate what is natural from what is spiritual, that one might suppose, that Swedenborg, who is regarded by very many as the restorer, under an especial guidance of Divine Providence, of the genuine doctrines of Christianity through an enlightened interpretation of the Divine Word, would remain a stranger to the civil and political matters of his own country and of the world, from the period his spiritual sight was opened to hold converse with the spiritual world, and to discern the internal or spiritual sense of the Holy Word. Swedenborg, it is true, ceased, from that period, to devote himself to those scientific and philosophical studies, which had placed him in the first rank of the learned of Europe, and he was occupied exclusively in the study of the Sacred Scriptures, and in acquiring that spiritual information concerning man after death, which is so important for him to know, and which, when properly seen and applied, tends so greatly to promote him in wisdom and happiness. Notwithstanding this new position in which Swedenborg was placed, he did not neglect a single duty as a citizen, and in this he acted in perfect conformity with the doctrines he taught.†

The following is an address which Swedenborg presented to the Estates of the Realm at the opening of the general Diet in 1761 :†—

ADDRESS.

"The Estates of the kingdom having assembled for the first time this year, and the honorable deputies being at this moment engaged in their deliberations, I

* We wish to observe that Swedenborg required the absolute literal sense of Scripture as the basis of his spiritual interpretation, and as the Latin version of Schmidius was in this respect the most complete of any in existence, being an improvement on the literal version of Montanus, he preferred it, and in his very numerous quotations from the Word, especially in the *Apocalypse Explained*, seldom departs from the version of Schmidius, unless to render the Hebrew text still more faithfully and literally.

† See the *Doctrine of Life for the New Jerusalem*, from beginning to end.

† See *La Nouvelle Jerusalem, Revue Religieuse et Scientifique*, Avril, 1840, p. 53.

have the honor to wish them the most happy success, and I sincerely trust that their resolutions may be decided as unanimously as possible. I beg, at the same time, that I may be permitted to suggest the following advice :

"The essential business of the honorable deputies being that of examining all the facts which may be found contrary to the laws and statutes of the kingdom, to redress every wrong which concerns the public and the state, and to entrust all particular and private business to the different special deputations to which they belong, the great object of your honorable assembly is to prevent, with all wisdom and prudence, all discontent and disaffection which evil-disposed persons may have excited and fomented against the established form of our laws, and against the constitution of our government. For it is easy to discover faults and imperfections as well in the administration of a state, as in the conduct of an individual, and in the manner, in which he superintends his office, and manages his affairs ; but if we were to judge of a kingdom solely according to the imperfections and faults we might discover either in its constitution or its administration, it would be exactly like judging of a citizen from the imperfections and faults we might discover in his character, leaving out of sight his virtues and usefulness ; which mode of judgment would be exceedingly unjust and prejudicial to the individual in question, and inevitably bring upon him great and unmerited evil.

"May I be permitted to explain and illustrate more amply what I have advanced.

"I. Suppose, then, that it were proposed to discover and divulge all the defects and foibles of a man of good intentions, and very zealous for the good and prosperity of his country, by this means his honor would be certainly destroyed, and he would soon be regarded as a subject unworthy of any other consideration than that of contempt. But in order to render the subject still more clear and obvious, I will take for example the Councillor of Commerce (M. Nordencrants), and myself. If all our weaknesses and errors were scrupulously examined into, and then placed under the eyes of the public in the blackest colors in which they could be presented, it is evident that we should be regarded as black as crows, although I dare presume to assert, that as to our good intentions, and our sincere love for our country, we would not yield to a single individual.

"II. We know that man is naturally inclined to observe the faults of others, and to divulge them abroad, and to pass a judgment upon them which is most injurious to the person in question ; this is agreeable to our hereditary evil dispositions, so that each is inclined by nature *to discover the mote which is in his brother's eye, and to neglect the beam which is in his own eye.* Proud and evil-disposed minds delight in criticising and blaming others ; whereas a generous and well-disposed man, who thinks as a Christian, explains everything favorably according to circumstances, that is, he knows how to excuse those faults, which are committed by error, and only to resent those which are done of design and deliberation.

"III. I would observe, that the same observations apply to the public administration of government. No government is exempt from fault ; the faults, indeed, of the best government are often numerous, and volumes might be written in detailing them. If, for example, I were to describe all the faults and errors which, I am informed, have been committed in England and in Holland, against

justice and the real good of the country, I could fill a large volume with lamentations. The governments, however, of these two states are considered the best which, at present, exist in Europe, except our Swedish government, under which every citizen enjoys the most perfect security both as to his life, his person, and his property; no man is a slave here; and all equally enjoy, as to civil matters, the most perfect liberty.

"IV. If there existed in the world a government in a celestial form, composed of men endowed with an intelligence really angelic, even this government would not be exempt from defects, but it would require constant watching; and if any one were to exaggerate its defects, its foundation might be sapped by calumny, and the disaffection, which would gradually increase, might soon cause it to be changed or annihilated; and this desire might arise even amongst the best disposed persons.

"V. I would observe, that the wisest and best conducted government is that which we, at present, enjoy in our country. Everything here is wisely arranged; everything here is prudently combined, as it were, in a regular chain, for the administration of justice. From the man who occupies the most eminent position, down to the person who performs the lowest function, everything is arranged in regular order, which everybody can readily observe, if he will but consider the subject.

"We here see that every provincial magistrate is subordinate to a judge, and both to the Parliament, which is submitted to the royal revision, and this finally to the General Estates of the Realm. In like manner, the sub-bailiff and the bailiff himself are under obedience to the governor of the province; this governor is responsible to the Parliament and to the Councils of the State, and these again to the Senate. The Senate, conjointly with the Parliament and all the Councils, are responsible to the four Estates of the Realm, which at every Diet appoint and establish committees to examine their conduct. Besides, every man in office must render an account to the fiscal board; and lastly, the General Estates themselves must render an account to God as their only Sovereign.

"This shows us, Gentlemen, that in our country everything is so wisely ordered and arranged, according to the laws of subordination, that no person can neglect the duties of his office with impunity; and also that in every law-suit every one is sure to succeed in gaining his cause, provided justice be on his side. Nevertheless, faults cannot altogether be prevented, and abuses will spring up, often under very specious pretexts, and by false and perverse interpretations of the laws and of justice, since human weakness always prevails among the generality of men, which inclines them in the interpretation and administration of the laws to regard personal friendship, family interests, preferment, emoluments, &c. This, indeed, is a very great evil, and, alas! at the present day, common to all the governments of the world, without a probability of its being speedily and radically extirpated from any of them. But under our form of government, every one can peacefully enjoy the inestimable advantage of being in perfect security in everything concerning his life, his property, his honor, and his office, and the functions of his station. Every station enjoys its peculiar immunities and privileges, and particularly the cultivator of the land, whose fields, rendered fruitful by his labor, liberally recompense him for all the labor he expends in their cultivation. Thus no man is a slave amongst us;

but whoever lives as a good and loyal citizen, enjoys here every immunity and privilege due to his character, and he is perfectly free.

“VI. Lastly, Gentlemen, I have the honor to entreat you to consider that what I have said should be placed as a counterpoise in the opposite scale of the balance, if it should happen that the other scale, in which all the defects of our government, and all the allegations which may have been raised against its form and constitution are placed, should be found too preponderant. For justice is like a balance, of which indeed that instrument is the emblem; in this balance good and evil are weighed, and if we act with impartiality in respect to our government, the result will prove that the good which proceeds from its constitution is, in every respect, paramount.

“Nevertheless, since your honorable assembly commences this day its labors, I sincerely wish, that it will thoroughly examine, according to justice, all the abuses which may have arisen since the last Diet that it will redress and correct those that have arisen through error, and that it will rigorously extirpate those which have been caused by departing from justice, and by perverting the spirit of the laws. But I especially desire that the Diet will exercise a particular care in preventing and obviating those symptoms of discontent, which restless and turbulent minds would excite against the established form of our government, as well in the provinces as in the Estates of the Realm, now assembled. These useful precautions, Gentlemen, will prevent you from falling in Charybdis, whilst endeavoring to avoid Scylla.

“Presented to the Diet held at Stockholm, January, 1761, by

“EMANUEL SWEDENBORG,

“Member of the Senatorial Order of
the Kingdom.”

In the third part of Dr. Tafel's Documents concerning the Life of Swedenborg, we find another memorial presented to the Diet of Sweden bearing date the same year (1761) with the preceding. Whether there is some mistake in regard to the true date of the one or the other, or whether both were actually presented on different occasions during the same year, we are unable to determine. But as the ensuing document is of equal intrinsic interest with the other, we have seen fit to insert it, together with the annexed Memorial respecting Finance, in which Swedenborg strongly insists upon the superior advantages of a metallic currency over that of paper.—B.

MEMORIAL OF THE HONORABLE EMANUEL SWEDENBORG,

PRESENTED TO THE DIET OF SWEDEN, IN THE YEAR 1761.

(Translated from the “Documents concerning the Life of Swedenborg,” Published by Dr. Tafel, Part 3, p. 64.)

General Views respecting the Maintenance of the State and the Preservation of its Freedom.

“There are two principal points, to which it behoves the very laudable the States of the empire to devote their particular attention, and to watch over as anxiously as each would guard his own life and welfare. The first is the preservation of our excellent constitution, and through it of our invaluable freedom; the other is the maintenance of our alliances with foreign powers, and espe-

cially with France. With regard to the first, it must be evident to every well constituted and enlightened mind, that any change or revolution in our excellent government, must render us an unhappy people. We inhabit the extreme north, which one may call the end of the world; and if an absolute monarchy were to be again established amongst us, it would be as impossible here as it is in Russia, or among the Asiatic nations, for the people or the country to create any opposition or counteracting power which might check and control even a single vice or evil propensity of the sovereign; for evil is rooted and lies dormant in the nature of the sovereign, in common with all mankind, and accordingly breaks forth, through want of an opposition, upon the first opportunity that offers: that is, when the government is absolute.

"It is indeed unlawful to deliver over one's life and property to the arbitrary power of an individual; for of these God alone is Lord and Master, and we are simply their administrators on earth.

"It would be tedious to enumerate all the misfortunes and the grievous and dreadful consequences, which might happen here in the north, under a despotic government; I will mention therefore only one—popish darkness,—and will endeavor to exhibit it in its true light.

"We know from experience how the Babylonian whore (which signifies the popish religion) fascinated and bewitched the reigning princes of Saxony, Cassel, and Zweibrücken, also the king of England, shortly before the house of Hanover was called to the British throne, and how it is still dallying with the pretender; how in Prussia likewise, it tampered with the present king, when crown-prince, through his own father; not to mention king Sigismund and Queen Christina in Sweden. We are well aware, too, how this whore is still going her rounds through the courts of reformed Christendom. If, therefore, Sweden were an absolute monarchy, and this whore, who understands so well how to dissemble, and to adorn herself like a goddess, were to intrude herself into the cabinet of a future monarch, is there any reason why she should not as easily delude and infatuate him, as she did the above mentioned kings and princes of Christendom? What opposition would there be, what means of self protection, especially if the army, which is now upon a standing footing, were at the disposal of the monarch? what could bishops and priests, together with the peasantry, do, against force, against the determination of the sovereign, and against the crafty cunning of the Jesuits? Would not all heavenly light be dissipated; would not a night of barbarian darkness overwhelm the land; and if they would not be martyrs, must not the people bow down the neck to Satan, and become worshipers of images, and idolaters?

"The dread of this and every other slavery, which I need not here describe, must hang over us for the future, should there take place any alteration in our excellent constitution, or any suspension of our invaluable liberty. The only guarantee and counter check against such calamities would be oath and conscience. Certainly if there were an oath, and the majority were sufficiently conscientious to respect it, civil and religious liberty, and all that is valuable, might, indeed, in every kingdom remain inviolate: but, on the other hand, we must bear in mind that the papal chair can dissolve all oaths, and absolve every conscience, by the virtue of the keys of St. Peter. It is easy for a monarch to assert, and with every appearance of truth, that he has no thought of or desire for absolute

rule; but what each fosters in his heart and keeps studiously apart from the outward man, is known only to God, to himself, and to his private friends, through whom, however, what is hidden occasionally manifests itself. I shudder when I reflect what may happen, and probably will happen, if private interests, subverting the general welfare into a gross darkness, should here attain the ascendancy. I must observe, also, that I see no difference between a king in Sweden, who possesses absolute power, and an idol; for all turn themselves, heart and soul, in the same way to the one as to the other, obey his will, and worship what passes from his mouth.

"With regard to the other subject of consideration, our relations with foreign powers, and especially with France, it is well known, that already, at the commencement of our good government, the high States of the empire, and particularly the secret committee, and subsequently the senate, declared, that an alliance with France was the best calculated to forward the interests of the state and to ensure its preservation, in case neighboring powers should cause us any unquiet; and this principally for the reason, that that kingdom, being situated at a distance from Sweden, and our relative positions necessarily precluding the occurrence of any differences between us respecting the partition of lands and provinces, can look upon the increasing wealth, industry, and prosperity of Sweden without jealousy. With England the case is different; for since that country and Hanover have been united under one sovereign (who, as elector of Hanover, has come into possession of lands—how is not now the question—which formerly belonged to the kingdom of Sweden), his interests are turned against us, and ours against him,—and it is not possible that this can be overlooked or forgotten by either party; yet until this takes place, our respective interests must remain constantly irreconcilable. It follows, therefore, that as long as England and Hanover are united under one sovereign, agreeably to the natural interests which bind one with the other, we can form no such alliance with England as may be concluded with France.

"From the alleged grounds, the above two important subjects of consideration, namely, our excellent government and our alliance with France, have, since the commencement of our present constitution, which has been in force now for forty years and upwards, engaged the particular attention of the States of the empire, who have protected and maintained both, through the secret committee and its circumspect consideration, and through other arrangements; and at the same time have confided their administration to the senate and to the Diet.

"Now, as there are three senators, namely—Barons Höpken, Palmstjerna, and Scheffer, who have given adequate proof of the interest they take, as well in the internal government of the state as in its foreign alliances, and have accordingly, together with the other members of the senate, supported the two ground pillars upon which the welfare and the safety of the state depend; and as they are no longer in the senate, I think I am justified in venturing to propose, that they be recalled, and that Baron Höpken be especially solicited to return. This is the more urgent, now that justice has proved to be upon their side; and equity demands it, since all the other senators who voted for war are to be retained.

"I have not the least doubt, that the six newly added members of the senate have the welfare of Sweden equally at heart, and, as they are gentlemen of understanding, penetration, and integrity, that they will, with the same zeal and

unanimity, watch over both the internal and the foreign administration of the government: yet respecting the three senators alluded to, there can be no doubt or hesitation whatever, since we have had positive proof of their integrity and capacity.

"EM. SWEDENBORG."

THE FOLLOWING MEMORIAL RESPECTING FINANCE WAS ALSO PRESENTED BY
SWEDENBORG TO THE DIET OF 1761.

"If the States do not, during this diet, make some arrangement for the gradual recal of the notes now in circulation, and the substitution of pure coin in their stead, it is to be feared that the present prevailing dearness will constantly increase, until the country becomes exhausted, when a national bankruptcy in all paper money must be the consequence. This must be evident to every reflecting person, when he considers, that a note of six dollars is now worth only three dollars in *plats* (a former Swedish copper coin) in foreign trade, and two in domestic; and if the high prices still continue, it will probably come down to one dollar. In such case, how can the nation be preserved from ruin? These grievous and dreadful events can only be prevented by the restoration of a pure metallic currency.

"Many plans might be devised and proposed, to compel the circulation of the notes at their original fixed value, and thus meet the high prices; but they must all be of little or no avail, with one exception, and that is, the restoration of a proper metallic currency, as it was formerly in Sweden, and is now in every other country in the world. In money itself consists the value of notes, and consequently of all kinds of goods. If an empire could subsist with a representative currency, and yet no real currency, it would be an empire without its parallel in the world.

"EM. SWEDENBORG."

XXXIII.

TESTIMONY

OF

THE CELEBRATED MATTHIAS CLAUDIUS, RESPECTING SWEDENBORG.

Matthias Claudius, called also *Asmus*, or the Messenger of Wandsbeck, was one of the most favorite poets of the Germans. He was born in 1740, and died at Hamburg in 1815. His collective works, in prose and poetry, consist of eight volumes, and were published under the title, "*Asmus omnia sua secum portans*." Claudius held Swedenborg in great respect, and wrote the following document, which contains nothing new, or important, in order to counteract the prejudices, which were beginning to exist against his name. This Document was also published in the *Aurora*, for November, 1800, p. 219, and is as follows:—

"I am induced," says Claudius, "to say a few words concerning Swedenborg, in consequence of a speech delivered in honor of his memory by Baron de Sandel, in an assemblage of the Academy of Sciences at Stockholm.

"Many persons are only acquainted with Swedenborg in the latter part of his life, and from his latter publications. It is perhaps arising herefrom, in a great measure, that a number of people are so hasty in pronouncing judgment concerning him as a man and as an author, who would have considered him with more attention, and not so slightly, had they been acquainted with his life and his writings previous to his abandoning his former pursuits; at least one might have expected that such a character as Mr. Polyhistor,* or his editor, would have suspended their opinion concerning him, had they known that Swedenborg possessed all their learning in his cradle.

"Swedenborg, or rather Swedberg (for the name of Swedenborg he obtained in 1719, when he was ennobled), was born at Stockholm, the 29th of January, 1688. He was the second son of Jasper Swedberg, bishop of Skara, and had from his childhood a favorable opportunity of making himself acquainted with all that is commonly called learning and science. He was very fond in his youth of the Latin poets, and made several attempts himself, which were received with approbation. After having studied for several years at Upsal, and obtained the character of a man of genius and application, he left his native country, and travelled into Germany, Holland and France, to see if he could meet with anything new worth his knowledge. He could never digest the idea of ranging the learned world into separate classes, such as divines, philosophers, &c.: he maintained that all sciences were for one man, and one man for all sciences. His favorite studies, however, besides those of divinity and philosophy, were chemistry, physics, and the mathematical sciences; he became acquainted, by reason of his extensive knowledge of the latter, with the famous counsellor, Polheim, and King Charles XII. advanced him to the rank of assessor, on condition of accompanying this great mathematician in all his enterprizes, and being always near him.

"How much Swedenborg knew of mechanics will appear from the following. He transported in the year 1718, from Stromstadt to Iderfjol, a distance of about ten miles, over hills and valleys, by means of rollers, five large vessels and a sloop, for the purpose of carrying on the siege of Frederickshall.

"In the year 1710 he commenced author, and published successively his *Dadalus Hyperboreus*; *An Essay to establish a proper Standard for Coins and Measures*; *A Treatise on Algebra*; another *On the Motion and Position of the Earth and Planets*; one respecting *Ebb and Tide*; and *A Treatise on Mines*. He wrote the latter treatise in a journey to the mines of the Hartz of Saxony and of Austria, after having made himself acquainted with those of his own country. Having done this, he published, in 1734, his famous *Opera Philosophica et Mineralia*. From all these works, it appears that he was a man of an original genius, who did not copy from others, but thought for himself, and who was perfectly conversant with the subjects he treated. All his works were highly esteemed, not only in his own country, but also abroad.

"In 1724 he was offered a professorship of the higher branches of the mathe-

* A certain person who appears to have passed hasty censures upon Swedenborg and his writings.

matics, which he declined. In the same year he was elected a member of the Academy of Sciences at Upsal. The same honor was conferred upon him by that of St. Petersburg in 1734.

"Now after Swedenborg had made himself acquainted with all the erudition of his time, and after the greatest honors had been bestowed upon him by individuals and whole societies, he began to see spirits. His panegyrist (Baron Sandel) says that he had considered the visible world, and the nature of its respective parts, as a means by which we might, perhaps, become acquainted with the invisible world; that he at first formed an hypothesis respecting it, and at length reduced it to a whole system. If this be the case, one must naturally conclude, that this system, even if it be a true one, must appear very strange to those, who of the visible world know very little, and of the invisible nothing at all, yea, cannot but appear to them in a very ridiculous light. *Nil sacri est*, said Hercules in a very angry manner one day, when he found in a temple the statue of Adonis. In the character and life of Swedenborg, such an Adonis is not met with, for whose sake he might have embraced different notions to what are generally received, as is commonly the case. He was always a virtuous man, and one who was interiorly affected with the beauty and majesty of the visible world.

"Whether Swedenborg really saw spirits, or anything new, or whether he was out of his senses, is a question which none of his opposers have hitherto been able to decide. However, we cannot help thinking that there are spirits, and Swedenborg often affirmed in his lifetime with great earnestness, and even on his death-bed in London, where he died March 29, 1772, that he was able to see spirits, and had seen them.

"Now as the New World really existed long before Columbus found it out, though we in Europe were ignorant of its existence, so perhaps there may be a means to see spirits, though as yet we are unacquainted in what manner the spectacles ought to be shaped to accomplish the design. And suppose we were to make a pair of spectacles on purpose, and to make experiments, it does not follow that we should succeed. In the opinion of many wise people, there lies a great deal of truth hidden perhaps close by us; therefore the strivings of a good man to find out the truth, ought rather to meet with applause than be censured with acrimony."

XXXIV.

MEMORANDA RESPECTING SWEDENBORG.

BY THE LATE MR. PECKITT.

"London, January the 24th, 1778. I Henry Peckitt, went to Bath Street, Cold Bath Fields, to one, Mr. Shearsmith, a barber, at whose house the learned and honorable Emanuel Swedenborg lodged, and died the 29th of March, 1772, and was then, as I have since found, 84 years old."

"He, by the order of one Mr. Charles Lendegren, a Swedish merchant, who lives in Mincing Lane, Fenchurch Street, was laid in state at an undertaker's, and deposited, in three coffins, in the vault of the Swedish Church in Prince's Square, Radcliffe Highway; with all the ceremonies of that Church.

"It seems, by the account of Mr. Shearsmith, that the Baron had visited England three or four different times. He had lodged in Cold Bath Fields, and upon his return to England came to the same place, but the people had removed, and he was recommended to Mr. Shearsmith, where he lodged about two years; then he left England, and went to Amsterdam in Holland, at which place he had published many of his Latin works. He staid there some time, and then returned to England, and came to the same place to lodge with Mr. Shearsmith, and remained at his house till his death, which might be about two years.

"The dress that he generally wore when he went out to visit, was a suit of black velvet, made after an old fashion, a pair of long ruffles, a curious hilted sword, and a gold headed cane.

"He ate little or no animal food, only sometimes a few eels. His chief sustenance was cakes, tea, and coffee, made generally exceedingly sweet. His drink was water. He took a great deal of snuff.

"Mr. Shearsmith was affrighted when he first lodged with him, by reason of his talking in the night and day. He said, [he] would sometimes be writing, and sometimes stand talking in the doorstead of his room, as if he was holding a conversation with some persons; but as he spoke in a language Mr. S. did not understand, he could not make anything of it.

"During the time he was at Mr. S.'s, he had some learned men that came to converse with him, especially a Rev. Mr. Hartley, of East Malling, in Kent, and a physician called Messiter.

"He did not know the English language so as to hold a running conversation in it.

"He had an impediment in his speech.

"He laid some weeks in a trance without any sustenance, and came to himself again; this was not long before his death.

"He seldom or never complained of any bodily pain, but was attacked before his death with a kind of paralytic stroke.

"He had no books, no, not so much as a Directory. He was far from being verbose.

"It was said he had conversation, in spirit, with Luther and Calvin.

"During his last visit to England, he chose to be mostly retired or private.

"It seems he had no particular regard for times or seasons, or days or nights, only took rest when nature required—did not indulge. He went not to any place of worship during his abode with Mr. Shearsmith.

"He did not want money.

"Dr. Messiter had some Manuscripts he had by him at the time of his death.

"The grand quantity were sent into Sweden, and are in one of the libraries.

"The above is what I gathered from Mr. Shearsmith.

"December the 4th, 1783. Went again to Mr. S.'s to read over to him this above account, to know if it was just in every observation, and he told me it was. Mr. S. not being at home, I staid till he came in, and had some conversation with the maid that attended him, the Baron. She said, he was a good-natured man, and that he was a blessing to the house, for that they had harmony and good business.

"She said, that before he came to their house he was offered another lodging in the neighborhood; but he told the mistress, there wanted harmony in the house, which she acknowledged, and recommended him to Mr. Shearsmith's.

"Upon asking the maid if he ever ate any animal food, said he once had some pigeon pie.

"She said, that he told them a few days before his death, when it would happen; and, said she, He was as pleased!—and she made a comparison, that the pleasure was such as if she was going to have a holiday, to go to some merry-making.

"London, March, 16, 1778. I, Henry Peckitt, called upon Mr. Springer, No. 12, Craven Buildings, near Wych Street, who is Counsellor of Commerce for Sweden. He had been acquainted with the Baron Swedenborg for many years. It seems the Baron had visited England many times during his life.

"Mr. Springer told me the Baron had a fine house and garden at Stockholm; and he was sitting with company at Gottenburg, which is 188 miles from Stockholm, and told them that part of the town was on fire where his house and garden were, and he hoped his house would escape the flames, 1759. He shortly after told them his house was safe, but the garden was destroyed; and when the post arrived, a few days after, it was as he had predicted.

"Mr. Springer also told me that the Queen of Sweden had writ letters to her brother, a Prince of Prussia, and having no answer, she doubted whether he had received them or not. The Baron at that time had converse with the Queen, and her brother died in Prussia. She was desirous to know if he had received the letters. She consulted the Baron, who said he would inform her in a few days. He did, and told her he had received them, and was going to answer them, and that in an escritoire of the Prince's was a letter unfinished, intended for her, but he was taken ill and died. She sent to the King of Prussia, and it was as the Baron had foretold: the King sent her the unfinished letter.

"It seems the Baron was always subject to an impediment in his speech. He writ none of his Theological works for gain.

"So much from Mr. Springer."

XXXV.

REMARKS

BY

THE MARQUIS DE THOME,*

ON AN ASSERTION OF THE COMMISSIONERS APPOINTED BY THE KING
OF FRANCE FOR THE

EXAMINATION OF ANIMAL MAGNETISM.

"GENTLEMEN,

"In the report of the commissioners appointed by the King for the examination of animal magnetism, these gentlemen have affirmed that there does not

* The Editors (says *The Intellectual Repository* for 1815, p. 191,) feel happy in being enabled to lay before their readers the above article, which contains a most able vin-

yet exist any theory of the magnet. This assertion has occasioned many remonstrances; and I shall here make one, and, as I think, the most just of any, in favor of an illustrious man of learning, some years since deceased. Three folio volumes were printed at Dresden and Leipzig, in 1734, under the following title: *Emanuelis Swedenborgii Opera Philosophica et Mineralia*. The first of these volumes is entirely devoted to a sublime theory of the formation of the world, founded on that of the magnetic element; the existence, form, and mechanism of which are demonstrated by the author from experience, geometry, and the most solid reasoning founded on these two bases. The subject of the other volumes, being foreign to that of this letter, I shall content myself with saying, that in the whole of the work, there is such an abundance of new truths, and of physical, mathematical, astronomical, mechanical, chemical, and mineralogical knowledge, as would be more than sufficient to establish the reputation of several different writers. Accordingly, he acquired so much fame by its publication, that the Academy of Stockholm hastened to invite him to become one of its members. This production of the Swedish philosopher has continued to maintain the same degree of esteem in all Europe, and the most celebrated men have not disdained to draw materials from it to assist them in their labors; some, too, have had the weakness to dress themselves in the feathers of the peacock without acknowledging where they obtained them. On reading the paragraph in the first volume, page 387, entitled *De Chao Universali Solis et Planetarum, deque separatione ejus in Planetas et Satellites*; and that at page 438, *De Progressione Telluris a sole ad Orbitam*, it will be seen how much the Count de Buffon was mistaken in saying, in his discourse on the formation of the planets, that nothing had ever been written on this subject; and it will doubtless be regretted, that the French Pliny has not profited by the discoveries of the Stockholm Academician, who, whilst he equals him in point of style, is infinitely superior to him in everything else. A cursory perusal of this first volume, will also be sufficient to repress our astonishment at the experiments of M. Lavoisier, Swedenborg having already shown, that earth and water are not to be regarded as elements, nor elements as simple substances. I should forbear to add that M. Camus, who has performed such surprising things with the magnet before our eyes, admits that he has derived from this author almost all the knowledge that he has exhibited on this subject, and, in short, that without having studied him, our acquaintance with magnetism must be very imperfect;—I say, I should forbear to mention this, if the commissioners appointed by his Majesty to examine animal magnetism, had not affirmed, that there as yet exists no theory of the magnet. How can this assertion be reconciled with the authentic and positive fact I have now stated? The farther one is from imagining that such a declaration on the part of the academicians and physicians can be the result of haste, of ignorance, or of partiality, the more difficult the thing becomes. Are we not

dication of the character of the *New Church Messenger*. The reader will observe, that the Marquis de Thomé, writing to a journal of a merely philosophical nature, the editors of which would have refused admission to an essay that appeared immediately to relate to theological subjects, has dwelt chiefly on the highly gifted Swedenborg's attainments as a man of science, by which he has prepared the way for a favorable reception of the testimony which he afterwards so elegantly and energetically gives in favor of his character as a divinely-commissioned teacher. A letter from the same writer, declaring his reception of the *New Church* writings, is printed in the *New Jerusalem Magazine*, 1790, p. 86.

to believe, that, to acquit themselves worthily of their commission, and to justify as they ought the confidence with which the sovereign has honored them, they would neglect nothing that could contribute to make them perfect masters of the question of animal magnetism, and enable them to decide upon it, and that they would accordingly read and consider everything which has hitherto been published on the subject: at least everything that has proceeded from the pen of the most celebrated naturalists. The work which has occasioned this remonstrance, being without contradiction the most complete and profound of all, ought principally to have fixed their attention; and this being granted, the saying of the commissioners, that there does not yet exist any theory of the magnet,—that is, that nothing which has yet appeared is to be regarded as such,—is saying that the theory of Swedenborg is none at all;—that a theory demonstrated by experiment, geometry, and reasoning, and in agreement with them all, is not a theory. Such, I believe, is the exact amount of the assertion of the commissioners, which, therefore, it remains for them to prove.

“I shall now proceed to enable the public to determine, whether the Swedish philosopher was not most intimately persuaded, that, in natural philosophy, every theory which is not supported by experience and geometry ought to be regarded as chimerical. In the first page of the first volume, he thus explains his views on this subject: ‘*Qui finem vult, &c.* He who wishes to attain an end, must also wish to acquire the means. Now these are the means which more especially lead to knowledge truly philosophical; experience, geometry, and the faculty of reasoning.’ In the following page he insists, in these terms: ‘*Magna quidem, &c.* Arduous is the attempt to explain philosophically the hitherto secret operations of elemental nature, far removed, and almost hidden from our view. I must endeavor to place, as it were, before the eyes, those phenomena which she herself is careful to conceal, and of which she seems most averse to the investigation. In such an ocean I should not venture to spread my sail, without having experience and geometry continually present to direct the hand and watch the helm. With these to assist and direct me, I may hope for a prosperous passage over the trackless deep. These shall be my two stars to guide me in my course, and light me on my way; for of these do we stand most in need in the thick darkness which involves both elemental nature and the human mind.’ At page 184 of the same volume, he says, again, ‘*Nisi principiorum, &c.* Unless our principles be geometrically and mechanically connected with experience, they are mere hallucinations and idle dreams.’ Behold, further, how he establishes that even elemental nature is under the government of geometry, and always like herself in the little as well as the great; a principle which opens to the human mind an infinite career, and puts us in the route which it is necessary to take to arrive at all possible discoveries: ‘*Natura enim, &c.* Elementary nature (says he,) is a motive power variously modified; a motive power variously modified, is a system of mechanism; a system of mechanism is geometry in action, for it must needs be geometrical: geometry is the attribute of a certain substance possessing figure and space: as, then, geometry is the attribute of a substance, and thus is inseparable from every substance, whether simple or compound, either in motion or rest, and from motion itself, it accompanies nature from its first origin and rudiments, from its least form to its greatest, through the whole world: and as geometry is the same in the greatest sub-

stances as in the least, hence nature, being a motive and modified power, being mechanical and geometrical, is exactly like herself in each extreme, that is, towards each infinite of smallness or greatness, &c.' p. 121. The question then is, whether Swedenborg has proceeded according to these principles? This question all naturalists and geometricians are invited to determine: and when they have agreed on their determination, which will certainly be in conformity with what I have advanced, they will unanimously admit, if I am not mistaken, that the theory of the Swedish author is a true theory of the magnet and of all magnetism; that it proves incontestably the existence of the magnetic element; that it proves further, that the particles of this element being spherical, the tendency of their motion, in consequence of this form, is either spiral or vortical, or circular; that each of these motions requiring a centre, whenever these particles meet with a body, which, by the regularity of its pores, the configuration and the position of its parts, is adapted to their motion, they avail themselves of it, and form around it a magnetical vortex; that, consequently, every body which has such pores, and such a configuration and position of its parts, may become the centre of such a vortex; that if this body has an activity of its own, if its parts are flexible, and if its motion is similar to that of the particles, it will be so much the more disposed to admit them, &c. &c.; whence it follows, that magnetical substances are such merely by virtue of the element whose existence Swedenborg has demonstrated, and thus that the magnetism of bodies depends, not on their substance, but on their form;—a truth which is hinted at by the learned Alstedius in his excellent Encyclopædia, printed at Lyons in 1649, in which, drawing a comparison between electricity and magnetism, he says, '*Motiones electricæ à materia magneticæ vero à forma pendent.*'

"To ascertain the influence of the magnetic element on the question of animal magnetism, suppose we apply the result of the summary view that I have given of it to the three kingdoms of nature. It will be easy to convince ourselves, that of these, the mineral kingdom is the least favorable to this element, by reason of its inertness, of the irregularity of its pores, of its angular forms, and of the rigidity of its parts: hence, were it not for iron and the loadstone, magnetism would be almost entirely banished from this kingdom. Proceeding to the vegetable, we may easily perceive, that its more regular pores, its rounder forms, its more flexible parts, the sphere of activity, which results from its organisation, and from the circulation which takes place within it, offer much greater facilities to the operations of the magnetical fluid. Arriving at the animal kingdom, which is the quintessence of them all, as being more rich in volatile spirits, and approaching thereby more nearly to elemental nature, and which is gifted more eminently, according to the perfection of its organs, with the same advantages which we have just observed in the vegetable kingdom;—we find that this kingdom, by the exalted life of some of its subjects, is clearly the most active centre that the magnetic element can lay hold of; and as, besides, it presents it, in the abundance of its fluids, in its circular vessels and veins, and in its spiral fibres, with nothing but analogous forms, of an extreme flexibility and capacity of motion, we cannot but conclude, that this is the kingdom which favors in the highest degree the admission of this element. To avoid exceeding the limits of your journal, I omit, Gentlemen, an infinity of things which I might here mention in support of these truths; amongst which I should include the

respiration of animals, their hunger, their thirst, their loves, the functions of their absorbent and resorbent pores,—phenomena which, well analysed, would be so many proofs of the existence of animal magnetism, and would evince that, in reality, animals are nothing but living magnets.

“Let me not, however, for what I have here said, be suspected of being a disciple of the too celebrated Dr. Mesmer. Believing with him in animal magnetism, the existence of which has long since been as evident to me as that of the sun, if I intended to make use of it, it would be in a manner totally different from his; as I find in M. Mesmer’s mode many things that are not only vicious in point of morals, but also very dangerous in a physical respect. For want of knowing what Swedenborg has said respecting forms, series, degrees, correspondences, and, above all, respecting the element of man and human spheres, this physician has abandoned himself to a blind practice, the effects of which, sometimes good, as often bad, and most frequently none at all, fully evince either the incapacity of the practitioner, or the inefficacy of his remedy. But to learn in what M. Mesmer is deficient, it will not suffice to have read the work which I have just been describing, but it will also be necessary to be acquainted with most of those which follow it: for the indefatigable Swede continued to write upon the most difficult and abstract subjects, and, what is peculiar to himself, he always possessed the art of enabling all his readers to understand them, by the method, precision, and clearness, with which he conducted the discussion.

“Since an opportunity here offers to speak of his works, permit me, Gentlemen, to avail myself of it, to disabuse the public respecting the bad impressions which have been attempted to be imposed on it concerning this great man. Prior to his *Opera Philosophica et Mineralia*, he had already written on almost all the sciences. Amongst others was his work on algebra, entitled, *The Art of the Rules*; a new method to find the longitude by land and sea, by the aid of the moon; another for the trial of new ships, &c. &c. &c.; not to mention some literary productions which were the first essays of a youth which had been employed in learning the principal living languages of Europe, and all the dead ones. He was so well versed in the latter, particularly in Latin, and the Oriental languages, that he was consulted by those who made the study of them their particular profession. Posterior to the year 1734, we have of his, *The Animal Kingdom*; *The Economy of this Kingdom*; *An Essay on the Infinite, the Final Cause of Creation, and the Mechanism of the Operation of the Soul and Body*; with a poem on *The Birth of our Globe and that of the First Man*; works which are above all praise. But what shall we say of his theosophical treatises, where the greatest secrets are revealed without emblem or allegory; where the science of correspondences, which has been lost for near four thousand years, and of which the hieroglyphics of Egypt were but useless monuments and relics, is again restored? I will say that a perusal can alone give any idea of them; that the more the principles, equally new and fertile, which are accumulated in these works, are reflected on, the more they are applied to nature, to ourselves, to everything that can become an object of our thoughts and affections, the more clearly the truth will shine, the more we shall be compelled to pay homage to the superiority of illustration [lumières] which has given them birth, and to acknowledge in them the evidences of a wisdom more than human.

"As in addition to such profound and universal knowledge Swedenborg joined the purest virtue and the sweetest manners, he might be expected to meet with detractors; he accordingly has had them, and he has them still. I have often heard him publicly decried, but always from one of the three following motives, and with the intention of preventing his works from being read. Some attributing everything to chance, and believing in nothing but nature, are afraid that the luminous works of the greatest naturalist, and the sublimest theosophist that has yet existed, would give the last blow to their tottering system. Others having borrowed from him without acknowledging it, are apprehensive that if his works should obtain more notice, their plagiaries would be detected. The third class, enjoying a reputation founded on a false opinion of their knowledge, but being unable to conceal their incapacity from themselves, dread the appearance of this polar star, because it would infallibly eclipse them, and soon reduce them to their just estimation. I know not from which of these motives it was that an anonymous writer inserted, about two years ago, in the *Courier de l'Europe*, a pretended notice respecting Swedenborg and his writings, which was nothing but a tissue of wrong dates, false titles, and palpable calumnies and contradictions: it is thus that self-love, disfiguring, falsifying, and obscuring everything is the source of every evil, and the scourge of the human race. The first labor, then, to be undertaken to arrive at the truth is, to combat, to conquer, and to chain down, this principle for ever. Then the soul of man, recovering its liberty, and restored to the light for which it was born, may roam at pleasure through the whole of nature, and pursuing its flight, may elevate itself even to that world which ignorant mortals regard as imaginary, but which will always be, whatever they may say, the vivifying sphere, and the true home of the human mind.

"This, Gentlemen, is what I thought it my duty to make public for the benefit of society, from a regard for truth, and in gratitude to him to whom I am indebted for the major part of the little that I know; though, before I met with his writings, I had sought for knowledge amongst almost all the writers, ancient and modern, who enjoyed any reputation for possessing it.—I have the honor to be, &c.

"MARQUIS DE THOME.

"Paris, Aug. 4, 1785."

XXXVI.

CURIOUS MEMORIAL OF SWEDENBORG,

CONCERNING

CHARLES XII. OF SWEDEN.

*Letter of M. Swedenborg, Assessor of the Board of Mines, to M. Nordberg,
Author of the "History of Charles XII."*

"Sir,—As you are now actually engaged upon the Life of Charles XII., I avail myself of the opportunity to give you some information concerning that monarch, which is, perhaps, new to you, and worthy of being transmitted to

posterity. I have already touched upon the subject, in the fourth part of my *Miscellanea*, treating de *Calculo novo Sexagenario*, &c., whence M. Wolff has derived what he has said in his *Elementa Matheseos Universæ*, relative to this new Calculus.*

"In 1716, when M. Polheim received the king's orders to repair to Lund, he engaged me to accompany him thither. Having been presented to his majesty, he often did us the honor of conversing with us upon the different branches of mathematics, and particularly upon mechanics, the mode of calculating forces, and other problems of geometry and arithmetic. He seemed to take remarkable pleasure in these conversations, and often put questions, as if he merely proposed to gain some slight elucidation from us; but we soon found that these things were not strange to him, which put us, subsequently, more upon our guard, not to speak to him of common or unimportant matters, nor to advance anything doubtful in which he might have shown us to be mistaken. The conversation turning upon analytical and algebraical calculation, as well as upon what is called the *regula falsi* (rule of false position), he desired us to bring forward examples, which we accordingly did, proposing such as made it incumbent, in order to proceed agreeably to rule, to use signs or symbols, as well as equations. The king did not require them, and after a few minutes reflection, he told us, without any other aid than his own superior genius, in what way our examples might be solved; which we always found to agree perfectly with our calculations. I confess, that I have never been able to understand, how, by mere reasoning, and without the aid of Algebra, he was enabled to solve problems of this kind. It seemed, indeed, that the king was not sorry to display before M. Polheim—a competent judge in these things—a penetration and power of reasoning, equalling those of the ablest mathematicians.

"I will now relate to you, as I am peculiarly able to do, what arose from this learned amusement, which is as follows:—Conversing one day with the king upon arithmetic, and the mode of counting, we observed, that almost all nations upon reaching 10, began again; that those figures which occupy the first place, never change their value, while those in the second place, were multiplied tenfold, and so on with the others; to which we added, that men had apparently begun by counting their fingers, and that this method was still practised by the people; that arithmetic having been formed into a science, figures had been invented, which were of the utmost service; and, nevertheless, that the ancient mode of counting had been always retained, in beginning again after arriving at 10, and which is observed by putting each figure in its proper place. The king was of opinion, that had such not been the origin of our mode of counting, a much better and more geometrical method might have been invented, and one which would have been of great utility in calculations, by making choice of some other periodical number than 10. That the number 10 had this great and necessary inconvenience, that when divided by 2, it could not be reduced to the number 1 without entering into fractions. Besides, as it comprehends neither the square, nor the cube, nor the fourth power of any number, many

* Christ. Wolff's *Elementa Matheseos Universæ*, Tom. 1, p. 21, Geneva, 1743. The passage is as follows:—"Et Carolus XII., Rex Sueciæ, calculum Sexagenarium excogitavit, referente Emanuele Swedenborgio, novis characteribus et numeris, novisque denominationibus adinventis."

difficulties arise in numerical calculations, Whereas, had the periodical number been 8 or 16, a great facility would have resulted, the first being a cube number, of which the root is 2, and the second a square number, of which the root is 4, and that these numbers being divided by 2, their primitive, the number 1 would be obtained, which would be highly useful with regard to money and measures, by avoiding a quantity of fractions. The king, after speaking at great length on this subject, expressed a desire that we should make a trial with some other number than 10. Having represented to him, that this could not be done, unless we invented new figures, to which, also, names altogether different from the ancient ones must be given, as, otherwise, great confusion would arise, he desired us to prepare an example in point.

"We chose the number 8, of which the cube root is 2, and which, being divided by 2, is reduced to the primitive number 1. We also invented new figures, to which we gave new names, and proceeded according to the ordinary method; after which we applied them to the cubic calculations, as well as to money and to measures. The essay having been presented to the king, he was pleased with it: but it was evident that he had wished something more extended, and less easy, in order that he might display the superiority of his genius and his great penetration. To this end he proposed to adopt some number which should contain a square as well as a cube, and which, when divided by 2, might be reduced to the primitive number 1. He made choice of 64; but we observed to him that it was too high a number, and, consequently, very inconvenient, and, indeed, that it was almost impossible to employ it; that, besides, if we were obliged to reckon up to 64, before recommencing, and that upon reaching 64 times 64, or 4096, only three figures were used, calculation would be rendered immensely difficult, especially with regard to multiplication and division; because it would be necessary to commit to memory a multiplication table composed of 4096 numbers, while the common table comprised only 80 or 90 numbers. However, the more we urged our difficulties, the more he was determined to put his idea into practice; and to show the possibility of what appeared to us to require long and profound reflection, he undertook to devise this method himself, and to lay down the plan of it, which he sent to us the next morning. He had invented new figures, each with its particular name. The 64 figures were divided into 8 classes, each being designated by a particular symbol. Upon a closer inspection, I found that these symbols or signs were composed of the initial and final letters of his own name, in a manner at once so clear and exact, that when the first 8 numbers were known, all the rest up to 64 were attainable without the least difficulty. The names of the 8 numbers of the first class were very simple, and those of the others so well contrived, that one could easily remember them, without fear of confusion. Having arrived at the number 64, when it became necessary to proceed with three figures, up to 64 times 64, he had invented new names, admirably arranged, and so easily and naturally varied that there was not any number, however high, for which there was not a name; and this might be carried on *ad infinitum*, following the principles and rules laid down.

"It was to me that the king committed this plan, in his own hand-writing [the original of which I still preserve], in order to arrange from it a table show-

ing the difference between this and the common mode of counting, both with regard to the names and the figures.

"The king had also added to his plan an example in multiplication and in division; two operations in which I had contemplated so much difficulty. As it was my place to undertake the perfecting of his method, I examined it thoroughly, in order to discover whether it might not be rendered yet more easy and more convenient of application than it was. My attempts, however, were in vain; and I much doubt whether the greatest mathematicians would have succeeded. What I chiefly admire, is, the ingenuity shown by the king in the invention of the figures and the names, and the ease with which the signs may be varied *ad infinitum*. I was also greatly struck with his example in multiplication; and when I consider the short time in which he accomplished this, I cannot but regard him as a prince endowed with a genius and a penetration much above those of other men; whence I have been led to believe that, in all his other actions, he was guided by greater wisdom than apparently belonged to him. Certain it is, that he thought it beneath him to assume the air of a learned man, by affecting an imposing exterior. What he said to me, one day, regarding mathematics, expressed a sentiment truly worthy of a king,—'that he who had made no progress whatever in this science, did not deserve to be considered as a rational man.' Accordingly, he especially patronized those who have applied themselves to it; so that had it pleased Providence to permit him to govern his kingdom in peace, he would have raised literature and science to a higher state of perfection than they have hitherto attained in Sweden, or perhaps ever will attain. His example would have incited his subjects, who would have striven, with noble emulation, to deserve the praises of an accomplished prince, always disposed to give merit its due reward.

"At the time of which I speak, several projects, of great utility, had been laid before him; and I was directed to assist M. Polheim in putting them into operation. Such was the basin at Carlsrona, for laying down the keels of ships, which, as there is no ebb and flow in that part of the sea, is one of the most considerable works in Europe. Such, also, was the undertaking of sluices between Lake Wener and Gottenburg, in the midst of the rapid currents and cataracts near Trollhätta; an undertaking which would have been the admiration of the whole world, if it had not been neglected; to say nothing of other equally useful projects, which I need not enumerate.

"I have the honor to be, &c.,

"EM. SWEDENBORG."

[Translated from the 4th vol. of the "*Histoire de Charles XII., Roi de Suède, Traduite du Suédois de M. I. A. Nordberg, A la Haye 1748.*"]

XXXVII.

TESTIMONY

OF

PROFESSOR GÖRRES OF GERMANY,

RELATIVE

TO SWEDENBORG'S SCIENTIFIC AND PHILOSOPHICAL CHARACTER.

(From the Intellectual Repository for June, 1845.)

The attention of the public, in every part of Europe and in America, is now powerfully attracted to Swedenborg and his important claims as a writer on theology and philosophy. Men of every religious denomination, and men of celebrity in science, are beginning to pay some attention to the most important writer that has ever appeared in the history of human knowledge. We greatly rejoice that the author, whose writings are intended to be so eminently useful to mankind, is thus emerging from the obscurity in which prejudice and bigotry have so long endeavored to conceal him. And we augur well for the gradual improvement and elevation of the human mind, in proportion as we see the works—especially the theological works—of Swedenborg brought before the public by the distinguished literary characters of the present time. Görres, we believe, is a Professor of Roman Catholic Theology at one of the German Universities. He is a man of influence in his sphere, and is held in great esteem by a wide circle of admirers. During the progress of the Latin and German edition of Swedenborg's works, Professor Görres was induced to look into his writings, and to lay the results of his examination before the public. We have not met with the pamphlet in which the Professor has expressed his sentiments concerning Swedenborg and his writings; but we possess copious extracts from it in the "*German Magazine for the True Christian Religion*," &c. edited by Dr. Tafel, of Tübingen. Of course, Professor Görres does not admit the theology of Swedenborg—since that would be to deny the Romish Church and its dogmas; nor does he attempt to confute the doctrines of the New Jerusalem. But it will be seen that he has gone as far as a Roman Catholic divine could go, consistently with the position which he occupies, in awakening public attention to the writings of Swedenborg.

"Amongst the signs of the present time," says the Professor, "must, without doubt, be numbered the new edition of Swedenborg's works, and the movement which, in certain places, is caused by the doctrines he unfolds. Most persons who have only read that portion of his writings to which they have had access, might feel disposed to consider them as the results of a mind involved in an inextricable maze, or bordering even on infatuation; some also may be disposed to consider them as the product of wilful deception. Others, milder in their judgment, explain, as Herder did, the enigmatical appearance on the ground of a powerfully creative imagination, which, actuated by strong impulses become at length habitual, generates in science as in poetry, wonderful images of a spiritualizing enchantment which sports in the weakened memory of age with the lively visions of youth, and which the incautious senses assume for the actual and real

perceptions of intellect; and in this manner *objective* truth is unconsciously falsified by the *subjective*, self-derived productions of the mind. The case of Swedenborg, however, is not so easily settled as this two-fold mode of explanation supposes. Swedenborg *was not a man to be carried away by an unbridled imagination, still less did he ever manifest, during his whole life, the slightest symptom of mental aberration.* His natural disposition was *tranquil, equal, thoughtful, meditative*; as is the case with most of his Swedish countrymen, the powers of his understanding were preponderating, and he had carefully nourished and cultivated them, devoted, during the greatest part of his life, to unremitted studies. It is therefore not to be supposed, that he in this gross manner, with wakeful eyes, deceived himself, and that what in one moment he himself thought, in another regarded as chimerical. On the other hand, *he was in life and disposition so blameless, that no man dare ever intimate any suspicion of concerted deception*; and posterity have no right to call into question the unsuspected testimony of those who lived in the same age as Swedenborg, and who knew him well; if this mode of judgment be permitted, all historical evidence, even the holiest and most venerable, might be reduced to nothing. * * * If it be permitted to say of a man, to whose *veracity, intelligence, science, irreproachable conduct, presence of mind, and fidelity to truth, his contemporaries bear testimony*—if it be permitted for posterity to say that such a man had either imprudently deceived himself and the world, or had knowingly dealt in mere falsehood and lies, there is an end to the verification of historical events. * * * The appearance of Swedenborg as a seer of spirits, who, like the northern light of his own country, darting its luminous rays high up into the atmosphere cleared by the winter's cold, has mysteriously shone forth from the clearness of the most sober understanding, with a *higher light*—this appearance must be more profoundly considered, and explained on principles more general than have hitherto been adopted," &c.

In relation to Swedenborg's *Principia*, &c. the Professor says:—

"Swedenborg in this work lays down the results of his scientific researches during the course of his previous life—results which he afterwards, in his *Essay* concerning the Infinite, only extended, and which he carried over from the province of the *natural* into the province of the *spiritual*."

We must here observe, that Professor Görres commits the same mistake, which has been sometimes committed by others, who have written too rashly concerning Swedenborg, before they had properly understood his position as a writer on spiritual subjects, and before they had properly studied his writings. What Swedenborg wrote on theological and spiritual subjects *was not the outgrowth* of his science and philosophy; he did not carry the latter over into the former. But what he wrote from 1745 to 1771, was the result of an especial spiritual illumination, and not the deductions of natural philosophy. The Professor continues:—

"Indefatigable in meditating over the wonderful phenomena in the created world; constantly occupied in exploring those laws, in which the manifold variety of these phenomena is comprised, Swedenborg endeavored to penetrate the deepest depths of natural philosophy. He was guided in his researches by *a mind clear, acutely analytic, endowed with skill, and well disciplined by mathematics and logic.* He endeavored to raise the mind to that height from which the first created germ, acted upon by the creative spirit and power, might be contemplated, and

from which the first buds [or principles] of things might be seen growing from the impulsive force which God has implanted in their nature."

After this the Professor endeavors to give an analysis of the work, which, however, is not quite correct; he then proceeds:—

"It may hence be seen that this is a well constructed system of dynamics, logically derived from the laws of magnetism; and that the manner in which he proceeds in the development of his principles is the algebraical. * * * The work, whatever may be still wanting to render it complete, will always be considered as a beautiful and bold production of the human mind—a production indicative of profound thought in all its parts, and not unworthy of being placed on the side of *Newton's mathematical Principia of Natural Philosophy*.

"Swedenborg had, indeed, not the brilliant genius of the Englishman, who, with a lucky cast [of the die], always hit upon the right and the true; instead of which, however, he had a *deeply penetrating sagacity, and a great and clear understanding, endowed with an indefatigable power of thought*, which never ceased until he had sounded and explored his subject in all its depths. Swedenborg had not the skill in managing geometrical formulæ, which the founder of the doctrine of gravitation possessed in so high a degree; but he kept himself entirely free from the ludicrous fear of deviating from old paths in philosophy, and he rather endeavored to direct the whole of his efforts to place metaphysics in the province of mathematics, and to make the former a visible object of contemplation (*anschauung*). In conducting experiments, Swedenborg was *diligent, precise, attentive, and trustworthy*; although he may be wanting in that elegance which makes Newton's work on optics a finished work of art [or of scientific skill]. And whilst a greater depth of speculation characterizes the work of the Swede, that of the Briton is marked by a more widely-extended surface, and is more richly furnished. Hence it is that the work of the former has been hitherto passed over in silence in the history of science, without making any great impression; whereas that of Newton, owing to the manifold practical results which have attended it, has formed an epoch in the history of human knowledge. The work of Swedenborg, however, contains, no doubt, *a rich treasure of enlarged and profound observations on nature*. Many of the ideas unfolded in that work, are, on the one hand, connected with the oldest philosophy, and have, on the other, since Swedenborg's time, *been most wonderfully confirmed* through the investigations which Herschel has made into the structure of the heavens, and by the discovery of the polarization of light, and of the magnetic operations performed by the galvanic battery. His spiral motion, which extends to every province in nature, into organic structures and their operations, and even into history, is an extremely appropriate expression by which numerous phenomena can be easily comprehended; and it might, in the hand of a person skilled in analysis, be made as fruitful in physics as the doctrine of gravitation has been for astronomy."

What the Professor here states respecting E. S. as a natural philosopher—placing him in the same class with Newton, as an extensive and accurate observer of nature, and as a profound thinker on all her phenomena—is certainly honorable to his scientific character, and should induce the world of science to investigate his works. That Newton's great province was mathematics is well known; and it should also be known that Swedenborg had the honor of introducing the *differential calculus* into his country—that

he published a treatise on algebra—that he discovered a new method of finding the longitude; and that, in consequence of his mathematical attainments, he was invited to take the chair as Professor of Mathematics at the University of Upsal. Had the Professor also studied Swedenborg's works on the *Animal Kingdom* and its *Economy*, in which his philosophical principles are carried out in a most striking manner, we are certain that the author would have risen still higher in his estimation as a profound and original thinker. We will adduce one more extract from the Professor's pamphlet:

"It now remains that we give an impartial judgment on his character and his mental disposition, and on his moral physiognomy, in so far as it shines forth from the series in which his labors as an author were produced; and here we cannot but award to him the most favorable testimony. Throughout the entire career of his learned researches and activity, we everywhere discover the pious and religious man, who, in all his sayings and doings, was intent upon good. In his inmost soul, he was entirely opposed to all those systems of materialism and naturalism which so wantonly prevailed in his time; and he built his own system on the foundation of an eternal *Esse*, and on its creating activities [from which, as from the only Origin and Cause all things are created and preserved]. And, throughout the entire course of his labors, he seizes every opportunity of pointing to this first great rational Cause of all things, and, at the same time, he endeavors to show the absurdity of all opposite opinions. Nor did the sensualism of those of his contemporaries which confines itself to the mere surface of things, nor did the more refined pantheistic abstraction of others, although penetrating more deeply below the surface, find any place in his system and works. On the contrary, his philosophy, as to all its principal and leading points, is founded on the eternal principles revealed in Holy Writ. Throughout his works everything appears simple and uniform, especially as to the tone in which he writes, in which there is no effort at display in the imaginative powers, nothing overwrought, nothing fantastic, nothing that can, in the remotest degree, be construed into a morbid bias of a prevailing mental activity, nothing indicating a fixed idea,* or manifesting any peculiarity of a commencing mental derangement. Everything he undertakes is developed in a calm and measured manner, like the resolution and demonstration of a mathematical problem, and everywhere the operations of a mind composed and well ordered shine forth, with conviction as to the certainty of the results of its activity. In the cultivation of science, sincerity and simplicity of heart are necessary requirements to the attainment of durable success. We never observe that Swedenborg was subject to that pride by the influence of which so many great spirits have fallen; he always remained the same subdued and modest mind; and never, either by success, or by any consideration, lost his mental equilibrium."

We might adduce several other extracts of similar import, but what has been stated is sufficient to show the writer's regard for Swedenborg as a man of the purest and noblest intentions, of most unimpeachable conduct, and as a profound and original thinker in natural philosophy. No testimony can be more important, both as to impartiality, and as to the position the Professor occupies as a judge of mental productions. The sentences in the above extracts marked with *italics*, are so marked in the German from which we have translated.

* This "*fixed idea*" denotes an all-absorbing idea which so possesses the mind as to cause *monomania*.—Ed.

XXXVIII.

L E T T E R

OF THE SWEDISH CLERGYMAN, REV. ARVID FERELIUS,*

TO PROF. TRATGÅRD, IN GRIEFSSWALDE,

RESPECTING SWEDENBORG'S END.

In respect to the ensuing letter it should be stated that Ferelius, shortly after his return to Sweden, in 1772, was requested by the clerical order to give an account of Swedenborg, and to state what particulars he knew concerning their illustrious countryman, then recently deceased. Ferelius, accordingly, sent in a document of three sheets concerning E. Swedenborg. In his reply to Prof. Tratgard's request, eight years afterwards, he states this fact, and regrets that he had not preserved a copy of it, as many particulars contained therein, had probably elapsed from his memory. The translator of Ferelius's letter having perused the document in German (the original having been written in Swedish), considered that a few supplementary remarks were required, in order to render the letter, in certain points, uniform with Swedenborg's own testimony concerning the subjects of inquiry, and to remove any obscurity which might exist. In so doing, the translator certainly took upon himself a high degree of responsibility, which, however, would have been warrantable, had he enclosed the supplementary remarks in brackets; but this he omitted to do. In order, however, to satisfy our readers upon this question, we subjoin a strictly literal translation of the said letter.

"HONORABLE AND WIDELY CELEBRATED PROFESSOR,

"According to your request, I will communicate what I can remember respecting the last days of our celebrated countryman, the late Assessor, E. Swedenborg, who died in London in the month of March, 1772. I performed the funeral service at his interment, in the Swedish church in that city, on the 5th of April, which was the last clerical duty I had to perform in that country. At the conclusion of the former year, he had a paralytic stroke, which lamed one side and affected his speech: this was particularly the case if the air was thick and heavy. I visited him several times, and asked him each time whether he thought he should then die. He answered in the affirmative. Upon which I observed to him, that as many persons thought that he had endeavored only to make himself a name, or to acquire celebrity in the world by the publication of his new theological system (which indeed he had already attained), he should now be ready, in order to show justice to the world, to recant either the whole or a part of what he had written, since he had now nothing more to expect from the world, which he was so soon about to leave for ever. Upon hearing these words from me, Swedenborg raised himself half upright in his bed, and placing his sound hand upon his breast, said, with great zeal and emphasis, 'As true

* This was the clergyman who is said to have administered the sacrament to Swedenborg just before his death. In several passages in the early part of this volume his name is erroneously spelt *Fernelius*. The error, however, is copied from the English edition of the Documents.—B.

as you see me before you, so true is everything which I have written—and I could have said more, had I been permitted. When you come into eternity you will see all things as I have stated and described them; and we shall have much to discourse about them with each other.' I then asked him whether he would take the Lord's holy supper? He replied, with thankfulness, that I meant well; but that being a member of the other world, he did not need it: he would however gladly take it in order to show the connection and union between the church in heaven and the church on earth. He then asked me if I had read his views on the sacrament. Before administering the sacrament I inquired of him, whether he confessed himself to be a sinner? Certainly, said he, so long as I carry about with me this sinful body. With deep and affecting devotion, with folded hands, and with his head uncovered, he confessed his own unworthiness, and received the holy supper. After which he presented me in gratitude, with a copy of his great work, the *Arcana Cælestia*, of which only nine copies remained unsold, which were to be sent into Holland.

"On another occasion when I visited him, I heard him, as I was ascending the stairs, speaking with great energy, as though he were addressing a considerable company; but as I came into the ante-chamber where his female attendant was sitting, I asked her who was with the Assessor; she replied that nobody was with him, and that he had been speaking in that manner for three days and nights. As I entered his chamber, he greeted me very tranquilly, and asked me to take a seat; he then told me that he had been tempted and plagued during ten days by evil spirits which the Lord had sent to him, and that he had never before been tempted by spirits so evil as these; but that he was now again favoured with the company of good spirits.

"When he was in health I once paid him a visit in company with a Danish clergyman; we found him sitting in the middle of the room, at a round table, writing. The Hebrew Bible, which appeared to constitute his whole library, was lying before him. After he had greeted us, he pointed to the opposite side of the table, and said, 'Just now the apostle Peter was here and stood there; and it is not long since all the apostles were with me; indeed, they often visit me.' In this manner he spoke without reserve; but he never sought to make proselytes. He told us, that he contemplated writing a book in which he would prove, from the writings of the apostles that the Lord is the true and only God, and that there is none besides him. To the question, how it was that nobody besides himself enjoyed such revelations and intercourse with spirits, he replied, that every man could, at the present time, have this intercourse, as well as in the times of the Old Testament; but that the true hindrance why it is not so now, is the sensual state into which mankind have fallen. With other news, which on one occasion I received from Sweden through the post, was the announcement of the death of Swedenborg's sister, the widow Lundstedt. I communicated this information to a Swedish gentleman, whose name was Meier, who was travelling in England at that time, and who happened to be at my house when the news came. This person went immediately to Swedenborg, and conveyed the intelligence of the death of his sister. When he returned he said, that he thought Swedenborg's declaration respecting his intercourse with the dead could not be true, since he knew nothing of the death of his sister. The next time I saw the old man I mentioned this to him, when he said, 'that of such

cases he had no knowledge, since he did not desire to know them.' The celebrated Springer, who still lives in London, told Swedenborg on one occasion that a distinguished Swedish gentleman, who, I believe, was a brother of the present Count Höpken, one of the counsellors of state, was dead. Some days afterwards, when they met again, the Assessor said to him—'It is true, Höpken is dead! I have spoken with him, and he told me that you and he were companions together at Upsala, and that you afterwards entertained views partly similar and partly dissimilar concerning political subjects.' He also told him several anecdotes, which Springer acknowledged to be true, and declared, at the same time, that it was his firm conviction that Swedenborg could not have acquired the information from any other source than from above; on this account he became a Swedenborgian.

"When Assessor Swedenborg, on one occasion, was about to depart from London to Sweden, and had already agreed with a captain for the voyage, he came down to the water side to take a bed at the inn of a Swedish landlord of the name of Bergstrom, who is still living, and who undertook to supply provisions for Swedenborg during the passage. Amongst other things, Bergstrom asked how much ground coffee he should pack up for him, as he took a certain portion of it daily; when Swedenborg replied, for six days, Mr. B. observed that that quantity would be too little, since (he thought) it was impossible to make the voyage in six days to Stockholm. Swedenborg then said, 'Provide for seven days.' What happened? In six days the ship arrived off Dalaron, and on the seventh in Stockholm. The Captain, who was an Englishman, after his return to London, said, that he had never in all his life had so prosperous a voyage, for the wind was favorable to every turn of the vessel.

"Although Swedenborg went sometimes to the Swedish church, and afterwards dined with me, or with some other Swede, he told us that he had no peace in the church on account of spirits, who contradicted what the preacher said, especially when he spoke of three persons in the Godhead, which amounted, in reality, to three Gods. After my return from England, in 1772, I was requested by the clerical order, through their president, to give an account of Swedenborg, in a manner similar to your present request, which I did in three sheets; but I have since regretted that I did not keep a copy of what I then communicated.

"P. S. Many may suppose that Assessor Swedenborg was a very singular and eccentric person; this was by no means the case. On the contrary, he was very agreeable and complaisant in company; he entered into conversation on every subject; and accommodated himself to the ideas of the company; and he never spoke on his own writings and doctrines but when he was asked some questions concerning them, when he always spoke as freely as he had written. If, however, he observed that any person desired to ask impertinent questions, or to ridicule him, he immediately gave such an answer, that the impertinent questioner must be silent, without becoming any the wiser.

"ARVID FERELIUS.

"Sköfde, March 31, 1780."

XXXIX.

TESTIMONY OF COLERIDGE,

TO THE

LITERARY, SCIENTIFIC, AND THEOLOGICAL

CHARACTER OF SWEDENBORG.

(Extracted from Vol. IV. p. 424 of his "Literary Remains.")

"So much, even from a very partial acquaintance with the works of Swedenborg, I can venture to assert, that, as a moralist, Swedenborg is above all praise, and that, as a naturalist, psychologist, and theologian, he has strong and varied claims to the gratitude and admiration of the professional and philosophical student."

To the above may be added, from the Intellectual Repository of April, 1842, some farther notices by Coleridge of Swedenborg's writings, together with his opinion of the calumny, so often repeated, of his madness.

"It is well known, that Coleridge read the philosophical works of Swedenborg with much pleasure and admiration. His notes on many passages in the *Œconomia Regni Animalis*, and in the *De Cultu et Amore Dei*, evidently indicate and prove this to have been the fact. We will here adduce a few of his notes which he appears to have penned as he was reading through the *Œconomia Regni Animalis*. On the nn. 208 to 214 inclusive, he observes, 'I remember nothing in Lord Bacon superior, few passages equal, either in depth of thought or in richness, dignity, and felicity of diction, or in the weightiness of the truths contained in these articles' (S. T. Coleridge, May 27, 1827).

"On 251, he observes, that it is 'Excellent; so indeed are all the preceding in the matter meant to be conveyed; but this paragraph is not only conceived with the mind of a master, but it is *expressed* adequately, and with scientific precision.'

"There are several other notes to the same effect; but the one to which we allude, as containing an expression of amazement at the calumny that Swedenborg should by some be called mad, is the following on the *De Cultu et Amore Dei*, on pages 4 to 6, in which Swedenborg briefly states his doctrine of Forms. 'This,' says Coleridge, 'would, of itself, serve to mark Swedenborg as a man of philosophic genius, radivative and evolvent. Much of what is most valuable in the physiosophic works of Schelling, Schubart, and Eschermeyer, is to be found anticipated in this supposed *Dementato*, or madman; O thrice happy should we be, if the learned and the teachers of the present age, were gifted with a similar madness,—a madness, indeed, celestial and flowing from a divine mind!'" (S. T. Coleridge, Sept. 22, 1821, Highgate.) Such was the opinion of Coleridge of the charge so often calumniously alleged against Swedenborg, that he was mad!"

XL.

LETTER FROM SWEDENBORG
TO THE
ROYAL ACADEMY OF SCIENCES
AT STOCKHOLM,
ON THE HIEROGLYPHICS OF EGYPT.

(*From the Intellectual Repository for December, 1842.*)

The following is an extract from a letter addressed by Swedenborg to the Rev. Mr. Hartley, and called "an Appendix to the Treatise on the White Horse," which has been published by the London Printing Society, as an appendix to that small treatise.

"It is commonly known, that in Egypt, there were hieroglyphics, and that they were inscribed on the columns and walls of the temples and other buildings; it is acknowledged, however, that at this day, no one is able to determine their signification. Those hieroglyphics were no other than the correspondences between the *spiritual* and the *natural*, to which science, the Egyptians more than any people of Asia, applied themselves, and according to which, the very early nations of Greece formed their fables; for this, and this only, was the most ancient style of composition; to which I can add the new information, that every object seen by spirits and angels in the spiritual world, is a mere correspondence; and the Holy Scripture, is on this account, written by correspondences, that so it might be the medium of conjunction between the men of the church and the angels of heaven. But as the Egyptians, and along with them the people of the kingdoms of Asia, began to convert these correspondences into idolatry, to which the children of Israel were prone, these latter were forbidden to make any use of them. This is evident, from the first commandment of the decalogue, which says, 'Thou shalt not make unto thee any graven image, or any likeness (*of any thing*) that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them, for I, Jehovah thy God, am a jealous God' (Deut. chap. v. verses 8, 9). Besides this, there are in other parts, many passages to the same purport. From that time, the science of correspondences became extinct, and successively to such an extent, that at this day, it is scarcely known that the science ever existed, and that it is an object of importance. But the Lord being now about to establish a New Church, which will have its foundation in the Word, and which church is meant by the New Jerusalem in the *Apocalypse*, it has pleased Him to reveal this science, and thus to disclose what the Word is in its bosom or spiritual sense. This I have done in the works entitled *Arcana Coelestia*, published in London, and *Apocalypse Revealed*, published at Amsterdam. As the science of correspondences was esteemed by the ancients,

the science of sciences, and constituted their wisdom, it would surely be of importance for some one of your society to devote his attention to it, and for this purpose, he may begin, if it be agreeable, with the correspondences disclosed in the *Apocalypse Revealed*. Should it be desired, I am willing to unfold the meaning of the Egyptian Hieroglyphics, which are nothing else but correspondences; these being discovered and proved from the Word, in the *Apocalypse Revealed*, and to publish their explications, is a work which no other person could accomplish."

Swedenborg also refers to the hieroglyphics of Egypt in *A. C.* n. 6692, 7097, and in other parts of his writings.

XLI.

DISCOVERIES IN SCIENCE, MADE OR ANTICIPATED BY SWEDENBORG.

(*From the London "Monthly Review for 1844."*)

We have determined to insert the following article from the London "Monthly Review" for 1844, notwithstanding we feel the force of the general view of Mr. Wilkinson's remarks on this subject in his introduction to the "Animal Kingdom." "It is said that Swedenborg has made various discoveries in anatomy, and the canal named the "foramen of Monro" is instanced among these. Supposing that it were so, it would be dishonoring Swedenborg to lay any stress upon a circumstance so trivial. Whoever discovered this foramen was most probably led to it by the lucky slip of a probe. But other claims are made for our author by his injudicious friends. It is said that he anticipated some of the most valuable novelties of more recent date, such as the phrenological doctrine of the great Gall, and the newly practised art of animal magnetism. This is not quite fair: let every benefactor to mankind have his own honorable wreath, nor let one leaf be stolen from it for the already laureled brow of Swedenborg. True it is that all these things, and many more, lie *in ovo* in the universal principles made known through him, but they were not developed by him in that order which constitutes all their novelty, and in fact their distinct existence. For in the first place it is impossible for the human mind to anticipate facts; these must always be learnt by the senses: and secondly, Swedenborg was too much a man of business to turn aside from the direct means to his end, or to attempt to develop anything beyond those means. His philosophy is the high road from the natural world to the spiritual, and of course has innumerable lateral branches leading to the several fair regions of human knowledge: but through none of these by-ways had Swedenborg time to travel; nay, could he have done so, there is nothing to show that he would there have discovered what his successors have done. He had his mission, and they had theirs. His views are at harmony with all that is new and true, simply because they are universal, but in no fair sense do they anticipate, much less supersede, the scientific peculium of the present century. Swedenborg, therefore, is not to be regarded as an Aristotle governing the human mind, and indisposing it to the instruction designed to be gained from nature; but as a propounder of principles the result of analysis, and of a method that is to excite us to a perpetual study in the field of effects, as a condition of the progress of science."

It is undoubtedly true that Swedenborg's great merit is to be recognized in the announcement of principles which underlie all science and philosophy and that we can

well afford to waive for him the claim to specific discoveries, yet if it be the fact that he has announced even, in the most casual way, results in science which have been subsequently reached and fully confirmed, it cannot be amiss to make it known to the world. Of this character are doubtless the following. That they were the mere by-play or incidental offshoots of his reasonings—side views, as it were, to the grand leads of his inquiries—does not diminish their claims to an admiring notice.

“Of the discoveries which Swedenborg made in chemistry, astronomy, and anatomy, it is impossible to speak in language too panegyric. According to the Marquis de Thomé, who addressed some remarks to the commissioners appointed to inquire into the merits of *animal magnetism* by the king of France, Swedenborg was the first who offered a theory on the magnet.

“It would appear, from the Marquis' showing, that the first volume alone of Swedenborg's great work (*Opera Philosophica et Mineralia*) is one of the most complete and profound ever published. Swedenborg did not deal in generalities. He argued on geometrical principles, remarking (as de Thomé informs us) at p. 184 of his first vol.—‘Unless our principles be geometrically and mechanically connected with experience, they are mere hallucinations and idle dreams.’ De Thomé, a little after, says, that the theory of Swedenborg incontestably proves the existence of the magnetic element; that it establishes, that the particles of this element being spherical, the tendency of their motion, in consequence of this form, is either spiral, or vertical, or circular: that as each of these motions require a centre, whenever the particles meet with a body, which by the regularity of the pores, and the configuration and position of its parts, is adapted to their motion, they avail themselves of it and form around it a magnetical vortex; that, consequently, every body that has such pores and such a configuration and position of its parts may become the centre of such a vortex; that if this body possesses an activity of its own, if its parts are flexible, and if its motion is similar to that of the particles, it will be so much the more disposed to admit them, &c., &c. Whence, says Thomé, it follows, that magnetical substances are such merely by virtue of the element whose existence Swedenborg has demonstrated, and thus that the magnetism of bodies depends, not on their substance, but on their form; a truth which is hinted at by the learned Alstedius in his excellent Encyclopædia, printed at Lyons, in 1649; to which, drawing a comparison between electricity and magnetism, he says, *Motiones electricæ a materia, magneticæ vero a forma pendent.*”

“We must now take leave of the marquis, to whom we have been much indebted for this resumé of Swedenborg's theory of magnetism, and refer to some other discoveries, which were undoubtedly Swedenborg's. And, first, of the *Foramen* of Monro. The first person who publicly claimed the discovery of this passage or communication between the right and left, or two lateral ventricles of the cerebrum, was Dr. Monro, the second of Edinburgh. For a long time many anatomists denied its existence, and a story is told, we think of one of the

* Mr. Faraday, in the first Friday evening Lecture of this season at the Royal Institution, touched very closely upon the opinion of Alstedius. See the Lecture referred to. The magnetic theory of Swedenborg receives additional assistance, if not confirmation, in father Boscovich's Theory of Matter—if that learned Jesuit had not seen Swedenborg's *Opera Philosophica et Mineralia*, which was published in 1734. It is likely he had, for his *Theoria Philosophiæ Naturalis reducta ad unicam legem virtutum in Naturâ existentium*, was not published till twenty-four years after, namely, in 1758.

Bells, who, when demonstrating the cerebrum to his pupils, used to push the blow pipe through the parietes of the ventricles, and exclaim, 'This is the foramen of Monro !' However, it was at last conceded that there *was* a foramen, but that it was known before Monro's time ! yet we do not remember to whom the honor of the discovery was generally attributed, but certainly *not* to Swedenborg. This great man, however, was not always to be denied the credit which was due to him, for a writer in the *Intellectual Repository* for 1824, page 170, took up the cudgels, and proved Swedenborg's title to the discovery, though up to this date we do not remember any treatise on the brain, in which the author even alludes to Swedenborg. Monro's first intimation in public of his discovery, was on the 13th of December, 1764, when he read a paper to the *Phil. Soc. of Edinburgh* on the subject : but in his work, entitled '*Observations on the Structure and Functions of the Nervous System*,' he says, that he demonstrated the *foramen* to his pupils as early as the year 1753. Monro allows that a communication was known to exist between these two ventricles and the third, long prior to his time ; but he shows that it was never demonstrated or delineated in the manner he had done, nor in any way that could convey any precise idea concerning it—'much less was implied the existence of the foramen.' The channel of communication, which was admitted by the anatomists, seemed to be referred to the posterior, or back part of the lateral ventricles ; whilst the foramen Monro described, is situated at the anterior or front part of the ventricle. Now, says the writer in the *Repository*, in the '*Regnum Animale of Swedenborg*,' p. 207, the following striking observation occurs :—'*Foramina communicantia in cerebro vocantur anus et vulva præter meatum, seu emissarium lymphæ, quibus, ventriculi laterales inter se, et cum tertio, communicant*,'—which may be thus translated : 'The communicating foramina in the cerebrum are called anus and vulva, beside the passage or emissary canal of the lymph ; by these the lateral ventricles communicate with each other, and with the third ventricle.' This work was printed in 1744, or nine years prior to the earliest notice by Dr. Monro, of the foramen in question ! The motion of the brain also, the first description of which is attributed to John Daniel Schlichting, by Blumenbach in his *Inst. Physiol.* 1787, section 201, was first noticed by Swedenborg. Blumenbach refers to Schlichting's *Comment. Litter.*, Nov., 1744, p. 409. But the discovery seems due to Swedenborg, as he fully described it in the '*Economia Regni Animalis*,' 1740, Nos. 349 and 458, which was published before Schlichting wrote. This was noticed in the '*Monthly Magazine*' for May, 1841, pp. 448, 460. The discovery amounted to this, that when the lungs shrink or empty themselves in expiration, the brain rises ; but when they swell or expand themselves in inspiration, the brain sinks. The writer in the '*Monthly Magazine*' says :—

" 'Another discovery of Dr. Wilson,* concerning the vacuum which takes place when the blood is expelled from the contracted cavities, into which vacuum, according to the common laws of *Derivation*, the neighboring blood must rush, being prevented, by means of the valves, from regurgitating—is due to Swedenborg.'

" In the '*Economia Regni Animalis*,' Swedenborg also gives a mechanical

* *An Inquiry into the Moving Powers employed in the Circulation of the Blood.* See also Dr. Young's Croonian Lecture in the *Phil. Trans.* for 1809.

and geometrical analysis of the globules of the blood, from which he derives all the tissues of the body—

“Here [says the same author] he also commences to treat of the *motions* of the human body; a subject of which indeed he may be considered the discoverer. He demonstrates that the brain has a respiratory motion, a rising and falling synchronous with the inspirations and expirations of the lungs, by means of which falling the nervous fluid (*fluidum spirituosum*) is propelled all over the system, while the expansion of the brain draws the same fluid from the blood (of which it is the life) through the capillaries of the carotids, into the cortical substance (*cortula cerebri*) and so back into the nervous circulation. *Set the brain in motion* (says Swedenborg significantly) *and you will see the use of all its parts*. This motion generates the motions of the lungs, which react upon those of the brain and serve as a subsidiary and external attractive cause of the circulation of the nervous fluid, of which the motions of the brain serve as the internal cause. Nor is respiration confined to the lungs, but by their means as well as by the brain, is introduced into all the viscera; the whole being in a state of alternate swell and subsidence; which constitutes their life and activity, and excites them perpetually into the performance of their functions. Thus, with Swedenborg, definite structure has definite function; and definite function is nothing more than definite motion; *Qualis determinatio substantiarum, talis accidentium et motuum, quas substantias, sicut stratos ponticulos percurrunt*. Every fibre has its own fluxion.

“The same writer subsequently claims for him the ‘whole doctrine’ of the atomic theory with much show of truth, and next alludes to the composition of water, which Swedenborg laid down geometrically, stating the chemical equivalents of its components to be of the values of 8 and 1, always calling water, which is the formula of the present day, 9. These are very striking proofs of the wonderful genius and expansive mind of Swedenborg. But if it was said of Goldsmith, by Johnson in his epitaph, that he left no subject of human learning untouched, and never touched any subject that he did not adorn, how much more applicable is the sentiment to the illustrious Swede! We have seen that in philosophy, mineralogy, magnetism, anatomy, physiology, algebra, ethics, theology, and geometry, he excelled all other authors of his age, we have now to view him in the light of an astronomer.

“Herschel discovered first in the year 1781, a seventh planet; but Swedenborg so early as 1745, in his work on the *Worship and Love of God*, § 11, speaks of seven primary planets; he even mentions seven planets in his *Principia Rerum Naturalium*, published in 1734.

“We have at length, we think, placed such acts of Swedenborg’s wonderful powers of mind before the reader that we can hardly suppose that he now entertains the same opinion of that great man as when he commenced the perusal of this article. He can surely no longer subscribe to the foolish and wicked story of his madness—invented by one *Mathiasius*, a Lutheran minister, who afterwards went mad himself (see ‘*Documents*,’ p. 145, *et ante et postea*) or credit the report of his being a visionary. Visionaries do not deal in geometry, and algebra, and mathematics, nor do they make great discoveries in the brain.

“In conclusion, we record our opinion positively, and not relatively; wholly, and without reservation, that if the mode of reasoning and explanation adopted

by Swedenborg be once understood, the anatomist and physiologist will acquire more information, and obtain a more comprehensive view of the human body, and its relation to a higher sphere, than from any single book ever published; nay, we may add, than from all the books which have been written (especially in modern times) on physiology, or, as it has been lately named, transcendental anatomy.

"Swedenborg reasons not on any hypothesis, not on any theory, not on any favorite doctrine of a fashionable school, but on the solid principles of geometry, based on the immutable rock of truth: and he must and will be considered at no distant period the Zoroaster of Europe, and the Prometheus of a new era of reason; however at present the clouds of prejudice may intervene, or the storms of passion obscure the cornucopias of his intellect."

In this connection we extract from the London "Forceps" for Nov. 1844, the following summary view of "Animal Kingdom."

"This, is the most remarkable theory of the human body that has ever fallen into our hands; and by Emanuel Swedenborg, too! a man whom we had always been taught to regard as either a fool, a madman, or an impostor, or perhaps an undefinable compound of all the three. Wonders, it seems, never will cease, and therefore it were better henceforth to look out for them, and accept them whenever they present themselves, and make them into ordinary things in that way. For thereby we may be saved from making wonderful assees of ourselves and our craft, for enlightened posterity to laugh at.

"To return to our book, we can honestly assure our readers (which is more than it would be safe to do in all cases), that we have carefully read through both volumes of it, bulky though they be, and have gained much philosophical insight from it into the chains of ends and causes that govern in the human organism. What has the world been doing for the past century, to let this great system slumber on the shelf, and to run after a host of little bluebottles of hypotheses which were never framed to live for more than a short part of a single season? It is clear that it yet 'knows nothing of its greatest men.' The fact is, it has been making money, or trying to make it, and grubbing after worthless reputation, until it has lost its eyesight for the stars of heaven and the sun that is shining above it.

"Emanuel Swedenborg's doctrine is altogether the wisest thing of the kind which medical literature affords, and cast into an artistical shape of consummate beauty. Under the rich drapery of ornament which diversifies his pages, there runs a framework of the truest reasoning. The book is a perfect mine of principles, far expeding in intellectual wealth, and surpassing in elevation, the finest efforts of Lord Bacon's genius. It treats of the loftiest subjects without abstruseness, being all ultimately referable to the common sense of mankind. Unlike the German transcendentalists, this gifted Swede fulfils both the requisites of the true philosopher; he is one 'to whom the lowest things ascend, and the highest descend, who is the equal and kindly brother of all.' There is no trifling about him, but he sets forth his opinions, irrespective of controversy, with a plainness of affirmation which cannot be mistaken; and in such close and direct terms, that to give a full idea of his system in other words would require that we lesser men should write larger volumes than his own.

"The plan of the work is this : Swedenborg first gives extracts from the greatest anatomists of his own and former times, such as Malpighi, Leuwenhoek, Morgagni, Swammerdam, Heister, Winslow, &c. &c., so that these volumes contain a body of old anatomy (translated now into close English) such as cannot be met with in this shape elsewhere. He then gives his own unencumbered deductions from this 'experience,' under the heading 'analysis.' Each organ of the thorax and abdomen in this way has a two-fold chapter allotted to its consideration, which chapter is a complete little essay, or we may say, epic, upon the subject. The philosophical unity of the work is astonishing, and serves to unlock the most abstruse organs, such as the spleen, thymus gland, supra-renal capsules, and other parts upon which Swedenborg has dilated with an analytic efficacy which the moderns have not even approached ; and of which the ancients afforded scarcely an indication. Upon these more mysterious organs, we think his views most suggestive and valuable, and worthy of the whole attention of the better minds of the medical profession. Of the doctrine of series, since called by the less appropriate term, 'homology,' he has afforded the most singular illustrations, not confining himself to the law of series in the solids, but boldly pushing it into the domain of the fluids, and this with an energy of purpose, and a strength of conception and execution, such as is rarely shown by 'any nine men in these degenerate days.' We opened this book with surprise, a surprise grounded upon the name and fame of the author, and upon the daring affirmative stand which he takes *in limine* ; we close it with a deep-laid wonder, and with an anxious wish that it may not appeal in vain to a profession which may gain so much, both morally, intellectually, and scientifically, from the priceless truths contained in its pages."

In addition to the discoveries above mentioned as fairly due to the genius of Swedenborg, we have gleaned, from different sources, the following items which doubtless belong to the same category. The first is from the Boston "New Jerusalem Magazine" for February 1847.

"*The Vitality of the Blood.*—It is said in the Bible, 'But flesh with the life thereof, which is the blood thereof, shall ye not eat' (Gen. ix. 4). And the opinion that the blood was a living substance has existed from the remotest antiquity. Harvey, the celebrated discoverer of the circulation of the blood, held this opinion very strongly, and it has been adopted by some other learned men at different times, as may be seen in the works of Good, Carpenter, Elliottson, and others on Medicine or Physiology. But it was never,—at least in modern times,—generally received, and was held by all who maintained it, only hypothetically, and as a supposition of greater or less probability. From this we must, however, except Swedenborg. In his philosophical works, written more than one hundred years ago, he distinctly asserts the vitality of the blood, not only as a truth, but as a fundamental truth of all sound physiology. The Swedenborg Society of London have just published a thin volume of his 'Opuscula,' or little works, in the original Latin, from his manuscripts in the library of the Royal Academy of Stockholm. One of these little works is 'De Sanguine Rubro'—'Of the Red Blood.' We do not propose to give an account of his views on this subject ; for they are so exceedingly condensed in this small treatise, that a further

abridgement would be unintelligible. It is enough to say, that he declares the blood to be more than merely living matter ; it stands, as it were, half-way between spirit and matter, partaking of the qualities of both ; it is as if the point of contact between the soul and the body ; and from it, or rather through it, the body derives its life. Thus the heading of the eleventh chapter of this treatise is, 'That the globule of the red blood contains in itself purer blood and the animal spirit, and that the purest essence and soul of the body is here ; so that the red blood is a spirituous and animated humor' (humor spirituosus et animatus). The heading of the next chapter is, 'That the red blood partakes almost equally of soul and body, and that it may be called as well spiritual as material.'

"Now it is an interesting circumstance, that while this long-neglected work was passing through the press, science has at last, and by accident, discovered the vitality of the blood, and placed this fact upon a firm basis. The number of Silliman's Journal, just published, contains, on page 108, under the head of 'Researches on blood,' some experiments of the celebrated chemist, M. Dumas, published by him in June last. After some account of his experiments and their results, the statement goes on thus : in attempting to overcome this difficulty, 'M. Dumas discovered the remarkable property of the blood globules, that as long as they were in contact with the air or aerated water, in short, as long as they were in the arterial condition, the saline solution containing them passed colorless through the filter ; and left them upon it : on the contrary, as soon as the globules have assumed the violet tint of venous blood, the liquid passes colored.' After detailing certain experiments then tried by Dumas in consequence of this discovery, the following statement is made :—'*Thus the globules of the blood seem to possess vitality, as they can resist the solvent action of sulphate of soda as long as their life continues, but yield to this action readily when they have fallen into asphyxia from privation of air.*'"

The same Magazine for Nov. 1830, contains the following :

Science of Crystallography.—"It is generally known that Swedenborg had much celebrity as a scientific man, before he began to publish his theological works. He was the author of several volumes on various departments of natural science, which are now little known. Some of the members of the New Church have partially examined a few of them, and it is said, that there are indications which make it probable that the germs of many later discoveries might be found in them. We have no means of judging how this may be ; but we hope that it will not be long before those who have the leisure and ability to pursue these inquiries, will do so. We make these remarks, because we have lately met with an acknowledgment of his scientific merit, of some interest. The science of *Crystallography* is of recent origin, and has lately attracted the notice of some very able men. Nearly all simple substances and many of the compounds found in nature have regular forms. These are of almost every variety of shape, but each substance has its own ; and this original figure, as it may be called, often serves to distinguish substances which it would be difficult otherwise to discriminate. The basis of the science is an analysis of the various figures, so that they may be reduced to a very few simple forms, which by addition one to the

other may make all the existing varieties. This subject is mentioned in a work on 'Chemical Philosophy,' recently published in Paris, consisting of a course of lectures delivered in the college of France by M. Dumas; a gentleman of much and deserved celebrity. There is a notice of this work in the forty-fifth number of the Foreign Quarterly Review, published in London. M. Dumas distinctly ascribes to Swedenborg the origin of the modern science of crystallography. He says, 'It is then to him we are indebted, for the first idea of making cubes, tetraedea, pyramids, and the different crystalline forms, by grouping the spheres; and it is an idea which has since been renewed by several distinguished men, Wollaston in particular.' The reviewer afterwards says, that the systems of Swedenborg and Wollaston differ essentially, but he does not state wherein the difference consists."

From the same work for December 1842, we extract the following :

"Swedenborg the Inventor of the Air-Tight Stoves.—The air-tight stove, which has come into very extensive use in this country within three or four years, was patented, if we recollect right, by Dr. Orr of Washington City. The validity of the patent has been recently tried in one of our courts of justice in this city, and the case was dismissed on the ground that the specifications of the patent was not sufficiently explicit. It appears by an article in the February number of the Intellectual Repository, that the principle of this stove was discovered and made known by Swedenborg more than a century ago. His scientific treatise, describing the new invention of a stove, and other things, is said to have gone through these editions. (The Repository goes at large into the proof of Swedenborg's claim and a detailed description of the stove, which our limits compel us to omit.)"

The London New Church Quarterly Review, No. 1, (January, 1847) contains an elaborate article on Swedenborg's Principia, from which it would appear that, in the writer's estimation, the work falls little short of Newton's Principia. The following is mentioned as one of Swedenborg's remarkable anticipations.

Swedenborg the Discoverer of the Identity of Electricity and Lightning.—"One striking and remarkable fact we are bound to notice—the identity of electricity and lightning. It was in June 1752, we believe, that Franklin's celebrated experiment was performed, by which this identity was established. Yet no less than 19 years previously, namely in 1733, Swedenborg's Principia was published, in which this same truth is reasoned out as a minor consequent to his philosophy. Such are the coincidences which have never yet failed in us in any attempted application of Swedenborg's Philosophy, and which might surprise even the skeptic into a belief of the brilliancy and originality of his genius.

XLII.

TESTIMONY

OF THE

CELEBRATED SWEDISH CHEMIST BERZELIUS,

TO THE GENERAL MERITS

OF SWEDENBORG'S "ANIMAL KINGDOM."

This distinguished philosopher has given the following testimony to the scientific merits of the "Animal Kingdom" written by his illustrious countryman. It is from a letter published in the Intellectual Repository for May, 1845, acknowledging the receipt of an English copy of several of the works published by the "Swedenborg Association."

"The Academy of Sciences desires me to communicate the expression of their grateful thanks both to the Society for Printing the Works of Swedenborg, and to yourself, for this very handsome present. Permit me also to add my cordial thanks for the second volume of the *Animal Kingdom*, for a copy of which I am indebted to your obliging kindness. During my recovery I have gone through some parts of this work, which have interested me specially; and I have been surprised to find how the mind of Swedenborg has preceded the present state of knowledge, writing his work at the time when he did. I hope the anatomists and physiologists of our day will profit by this work, both for the sake of extending their ideas, and of rendering justice to the genius of Swedenborg."

XLIII.

TESTIMONY

OF

J. J. G. WILKINSON,

TO SWEDENBORG'S GENERAL MERIT

AS A MAN OF SCIENCE AND A PHILOSOPHER.

(From the Introduction to the "Animal Kingdom.")

We cannot forbear presenting in this connection the following eloquent view of Swedenborg's scientific character from the pen of this accomplished translator, Mr. J. J. G. Wilkinson. It occurs in his Introduction to the "Animal Kingdom," p. xlv.

"He was a naturalized subject in all the kingdoms of human thought, and yet was born at the same time to another order and a better country. To the vari-

ous classes of schoolmen he appears never to have attached himself, excepting for different purposes from theirs. He pursued mathematics for a distinctly extraneous end. As a student of physiology he belonged to no clique or school, and had no class of prejudices to encounter. In theology he was almost as free mentally, as though not a single commentator had written or system been formed, but as though his hands were the first in which the Word of God was placed in its virgin purity. Add to this that he by no means disregarded the works of others, but was learned in all useful learning. He had a sound practical education, and was employed daily in the actual business of life for a series of years. He was thoroughly acquainted with mechanics, chemistry, mathematics, astronomy, and the other sciences as known in his time, and had elicited universal truths in the sphere of each. From the beginning he perceived that there was an order in nature. This enabled him to pursue his own studies with a view to order. He ascended from the theory of earthy substances to the theory of the atmospheres, and from both to the theory of cosmogony, and came gradually to man as the crowning object of nature. He brought the order of the macrocosm to illustrate the order of the microcosm. His dominant end, which he never lost sight of for a moment, was spiritual and moral, which preserved his mind alive in a long course of physical studies, and empowered him to see life and substance in the otherwise dead machinery of the creation. He was a man of uncommon humbleness, and never once looked back, to gratify self-complacency, upon past achievements, but travelled onwards and still onwards, 'without fatigue and without repose,' to a home in the fruition of the infinite and eternal. Such was the competitor who now entered the arena of what had, until this time, been exclusively medical science; truly a man of whom it is not too much to say, that he possessed the kindest, broadest, highest, most theoretical and most practical genius that it has yet pleased God to bestow on the weary ages of civilization."

XLIV.

EXTRACTS

FROM THE EARLIER VOLUMES

OF THE LONDON MONTHLY REVIEW,

RESPECTING

SWEDENBORG'S THEOLOGICAL WORKS.

The ensuing articles are presented to the reader simply as a literary curiosity. They consist of perhaps the earliest notices of several of Swedenborg's theological works on their first appearance in English. To one who can now look abroad over the hundreds of churches and thousands of believers that, from the profoundest conviction, regard Swedenborg as the selected and illuminated herald of the New Jerusalem, it cannot but

be a matter of interest to learn with what reception those marvellous developments met when first announced, in our vernacular speech, to the Christian world. As might be supposed, the writers regard them as the outbirth of a crazed enthusiasm, and the index reference to one of them is thus worded: "Swedenborg, a remarkable fanatic of the present age, account of." But the reader will still perceive a certain under-tone of surprise indicating a misgiving in their judgment, a latent suspicion that after all there is too much method in this madness to allow of its being considered as pure *dementia*. How little did they dream that the time would come when not the adoption, but the rejection, of these doctrines and disclosures would be an impeachment of mental sanity! —The first is a notice of

THE TRUE CHRISTIAN RELIGION.*

"In our Review for June, 1770, we gave an account of a small quarto volume, containing some of Baron Swedenborg's lucubrations; and which was probably intended as an introduction to farther publications of the same kind. In that work, we had some information concerning the family, rank, and office, as also of the peculiar turn and disposition of this extraordinary person. The present much larger performance, containing upwards of 500 pages, presents us with the same enthusiastic reveries, and unaccountable sallies of imagination, of which a specimen was given in the book above-mentioned. We observe in it the marks of natural good sense and ingenuity, as well as of application and learning; but intermixed with so much mysticism, and farther accompanied with such astonishing accounts of what the Author has seen and heard when he was admitted to converse with angels and spirits in the invisible world, that, though his relations are delivered in a plausible and coherent manner, it is impossible not to conclude that they are the productions of a disordered brain. We meet continually with these *memorabilia*, as they are called, which, it might have been supposed, were only intended as a kind of allegories to diversify his work, and by this means to amuse and more strongly to impress his readers: but he asserts with the greatest coolness and confidence that he has frequently been admitted, during the last twenty-seven years of his life, into the *unseen worlds*, and that the accounts he gives are not chimeras or inventions, but founded on what he has truly seen and heard; and this not in a kind of dream or vision, but when he was fully awake.

"The baron has conceived some notion of a great alteration which took place in the spiritual world in the year 1757, when, if we understand him right, the *New Church*, or *Nova Hierosolyma*, as he elsewhere calls it, began to be erected and the last judgment (*ultimum judicium*) was held in the world of spirits, which, says he, I do attest, because, when I was broad awake, I beheld it with mine own eyes. He tells us that all that is said in the scriptures concerning a new heaven and a new earth, and the second advent of Christ, is to be explained and understood, not literally, but in a spiritual manner.

"The doctrine and practice of this new church, of which our Author seems to consider himself as a special messenger, are laid before us in this volume. We observe, that he strenuously asserts the unity of the Deity, although he acknowledges a Trinity; but, at the same time, declares, that this Trinity *was not till the*

* "*Vera Christiana Religio: continens universam Theologiam novæ Ecclesiæ à Domino apud Daniele, cap. vii. 13, 14, et in Apocalypsi, cap. xxi. 1, 2, prædictæ.* The True Christian Religion: containing the whole Theology of the New Church, &c. By Emanuel Swedenborg, a servant of the Lord Jesus Christ. 4to. Amsterdam, 1771."

appearance of Christ, when the Supreme God united himself to the man Christ Jésus. He contends that a trinity of persons was not the primitive faith of the church, and that, by the Nicene and Athanasian trinity, the whole Christian church has been perverted. He is a warm advocate for charity and good works, he abhors the notion that faith alone is requisite to salvation, and speaks of the doctrine of predestination as detestable.

"His account of the decalogue, of which he gives what he calls the natural, spiritual and celestial meaning, is very imperfect, as the second commandment is omitted, and the tenth divided into two, to form the ninth and tenth: This we have heard has been done in the church of Rome, but we apprehend has not been the practice in Protestant churches.

"Concerning the spiritual world which Baron Swedenborg has so frequently visited, he tells us that there are in it lands, plains and valleys, mountains and hills, as in our earth; that there are also fountains and rivers, gardens, groves and woods, houses, palaces and cities, writings, books, offices, and employments, gold, silver, precious stones, &c., as there are also in ours; but that all these things are created in an instant according to the ideas and affections which arise among the angels and spirits who inhabit those regions. In the different visits this writer has paid to them, he has conversed, we are told, with many persons of every rank and of all nations and countries. In the close of the present work, he gives a short account of the situation allotted to the inhabitants of different countries or religious professions, and to some of the more remarkable individuals among them. Possibly the curiosity of some of our readers may be excited to hear what is the state of our own countrymen according to the relation of this noble visionary; but we doubt whether the view of it will contribute much either to their edification or amusement."

(The writer then proceeds to give the substance of Swedenborg's relation respecting the *English in the spiritual world*, which, as it is accessible in his works, we omit. He then concludes by saying:)

"Although this remarkable production abounds with such amazing conceits and extravagancies, it must be regarded as a curiosity of enthusiasm, and may afford some entertainment to those who understand Latin, and have leisure for the perusal of so large a volume."—M. R. Vol. XLV. 1772, p. 580.

The next is a notice of

HEAVEN AND HELL.*

"Count (Baron) Swedenborg is certainly to be ranked among the wonders of the age; for though enthusiasts and visionaries have arisen at all times, it is very rare to meet with one who so calmly, yet confidently, and with so much simplicity and cool reasoning, relates the frequent interviews he has had with the world of spirits. He informs us of many conversations which he held, on a variety of subjects, with angels; he talks distinctly of their appearance, their garments, their habitations, their language, governments, &c. &c. and at the same time he seems to speak against the imaginary reveries of visionaries and enthusiasts, not having the smallest apprehension that he himself may be reckoned in the number. Let the reader only attend to the following short passage, taken from

* "A Treatise concerning Heaven and Hell; containing a Relation of many wonderful things therein, as heard and seen by the Author, the Honorable Emanuel Swedenborg, of the Senatorial Order of Nobles in the Kingdom of Sweden. Now first translated from the original Latin. 4to. 10s. 6d. boards. Phillips. 1778."

the section on the habitations of angels: 'As often as I have conversed with the angels, face to face, it was in their habitations which are like to our houses on earth, but far more beautiful and magnificent; having rooms, chambers, and apartments, in great variety, as also spacious courts belonging to them; together with gardens, parterres of flowers, fields, &c. Where the angels are formed into societies, they dwell in contiguous habitations, disposed after the manner of our cities, in streets, walks, and squares: I have had the privilege to walk through them, to examine all round about me, and to enter their houses; and this when I was fully awake, having my inward eyes opened. I have seen also the palaces in heaven, the magnificence of which exceeds description, the roofs glittering as with pure gold, and the floors as with precious stones: but some more splendid than others; the inner apartments likewise were ornamented beyond all human conception. On the south side were gardens, where all things appeared with radiant lustre, certain trees bearing leaves of a silver hue, and fruit that glittered like burnished gold, whilst flowers in the borders, by a beautiful arrangement of their colors, presented, as it were, rainbows to the eyes of the spectator: at the end of the walks fresh palaces rose to view, and terminated the prospect. Such is the architecture and beautiful scenery in heaven; insomuch that it may well be said, that the very principle of art appears there in its effects, and no wonder, when we consider such art is heavenly: and yet the angels said, that not only like things, but others beyond number, of still higher degrees of perfection, were at times exhibited to their view, by the goodness of the Lord, for their recreation and entertainment; and yet that the intellectual pleasure they received therefrom was greater than the sensible, and that, because in all and singular of those objects they discerned correspondency, and through their correspondents, the divine things which they represented.'

"In whatever light we regard this Author, there is something truly astonishing in him and his writings. He was a man of eminence and distinction in his country; of respected estimation, we are told, in the royal family during the late reigns; he had held an honorable employment under the crown; had a considerable share of learning; and in private life was irreproachable; beside which it is said, that during more than the last thirty years of his life, at the expense of his fortune, and the sacrifice of worldly enjoyments, he was indefatigable in his labors to instruct the world in important truths relating to salvation.

"In a preface, which shows the sincerity and piety of its writer, our Translator urges all that can be said to procure credit and respect to his Author and his narrations, and farther observes, 'we have to add, on the credit of two worthy persons (one of them a learned physician who attended him in his last sickness), that he confirmed the truth of all that he had published relating to his communications with the world of spirits, by his solemn testimony, a very short time before he departed this life, in London, Anno Dom. 1772.'

"On such, and other considerations, the works of Count (?) Swedenborg are here recommended to the serious attention of the reader: 'If, after all,' says the translator, 'thou canst not read him as the enlightened seer, and the extraordinary messenger of important news from the other world, read him as the Christian divine and the sage interpreter of scripture; read him as the judicious moralist, and acute metaphysician; or read him as the profound philosopher; or if he cannot please in any of these characters, read him at least as the ingenious author of a divine romance: but if neither as such he can give content,

I have only to add, go thy way, and leave the book to those that know how to make a better use of it; and such I trust are not a few among the serious, being willing to hope, for the honor of our country, that if such a ludicrous representation of hell, as passes under the title of *The Visions of Don Quixote*, could make its way among us through no less than ten editions, there will not be wanting in the land, a sufficient number of persons of sober reflection and contemplative minds, to give all due encouragement to a work so well calculated, as this is, to promote true wisdom and godliness, by credible testimonies to the world of spirits, and to the respective states and conditions of departed souls.*

"For a farther account of this extraordinary person, and of his works, see Review, Vol. xlii. p. 445. Art. '*Theosophic, Lucubrations on the Nature of Insult; &c.* By the honorable and learned Emanuel Swedenborg.'"—*M. R. Vol. LIX.* 1778, p. 365.

The remaining notice is of

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.*

"The Translator informs us, that this work is called the *Doctrine of the New Jerusalem*, because by the New Jerusalem, according to our author, is signified the New Church upon earth, which is now about to be established by the Lord; and which was foretold, and is particularly described, as to its glory and excellence, in the 21st chapter of the Revelation, and in many other parts of the sacred Word. The account which our author gives of this important matter is as follows:—The old Christian Church, which was formerly founded by the Lord, is now at its period, or consummation, in consequence of its successive corruptions in life and doctrine; for where genuine charity and genuine faith are extinguished, there the church is at an end; inasmuch as charity and faith, operating in the hearts and actions of men, alone constitute the life and existence of the church. It hath therefore pleased the Lord of his mercy, to the end that his kingdom may still remain upon earth, and that he may thence be supplied with members for his glorious kingdom in Heaven, to begin at this time the establishment of the new church which he had foretold, and to reveal the doctrine of that church in our author's writings. This doctrine is called *Heavenly*, because it is founded on the spiritual sense of the Word of God, and was revealed to our author, as he expressly declareth, immediately from the Lord out of Heaven, whilst he was reading the Word.

"Possibly when the doctrine here taught is stripped of its peculiar garb, it will be found to mean nothing more than that real piety, integrity, and goodness of heart; which all good men must plead for, and earnestly wish to see universally prevail. The translator and editor of this tract, has, we suppose, different views of the subject, and firmly believes in its author as an inspired prophet, raised up to reform the Church. As we shall not dispute with him on this head, we will only hold, that while we cannot but consider the late Count (?) Swedenborg as an enthusiast of the first order, we must also regard him as a most extraordinary, and, indeed, a most wonderful man!"—*M. R. Vol. LXIII.* 1785, p. 554.

* "A Treatise concerning the New Jerusalem and its Heavenly Doctrine, as revealed from Heaven, to which are prefixed some observations concerning the New Heaven and the New Earth. Translated from the Latin of the Hon. Emanuel Swedenborg, of the Senatorial Order of Nobles in the kingdom of Sweden." 8vo. London. 1785.

XLV.

AN ESTIMATE OF SWEDENBORG

AS THE EXPOUNDER

OF THE GOOD, THE TRUE, AND THE BEAUTIFUL.

(From a Swedish periodical entitled Mimer.)

The following ably drawn sketch of Swedenborg as standing in relation to the higher departments of literature and as having struck to previously unknown depths in the development of the BEAUTIFUL in Nature and Art, though it appeared originally in a Swedish periodical, as indicated above, yet it was transferred from thence into the German and inserted by Dr. Tafel in his *Magazine for the True Christian Religion*, and from that translated into English and brought out in the *Intellectual Repository* of June, 1841.

“Three celebrated men in Sweden have distinguished themselves by writing sublimely and beautifully on the *beautiful*; Swedenborg, to whom LOVE was everything, as well as the relation established by love, between the TRUE and the GOOD; Thorild, to whom Nature was everything, as well as the relation established by nature between POWER and HARMONY; Ehrensvärd, to whom ART was everything as well as the relation established by art between GENIUS and the IDEAL. In the paper before us, the philosopher Swedenborg is considered chiefly as a thinker and writer on the *beautiful*. The *æsthetic** views of Ehrensvärd and Thorild are easily accessible, partly from their own writings, and partly from extracts and expositions, which have lately appeared. But Swedenborg's views are not so easily accessible: the cause is to be found in a two-fold difficulty; *first*, because his æsthetic view of the world cannot be properly seen, before we have become acquainted with his views in general; and, *secondly*, because he has not devoted a particular work or section to the subject. From a multitude of extensive works, written in Latin, we must bring together what he has said on this subject. His ideas on this topic are scattered in his treatises on his principal doctrines, especially concerning Life as being Love; on God and his unity, as being the original, prototypal, one only divine Man, from whom all finite created men derive that which constitutes them men; on the creation of all beings and substances, as receptacles of Life and Love, and on the destination of man, who, created with a *will* for the reception of the Divine love, and with an *understanding* for the reception of the Divine wisdom, has a finite *esse* and *existere*, corresponding, when constituted in order, to the infinite *esse* and *existere* in God; on the Good and the True; on the Spheres, Degrees, and Correspondences of creation: on the relation between the different circles of life, descending by degrees from the highest to the lowest of created existences, and connected together in one uni-

* *Æsthetic* is a term which signifies the sensation and perception of the *Beautiful* in Mind, in Nature, and in Art; it was originated as a science by the celebrated Baumgarten, and is a branch of philosophy much cultivated in Germany; it is derived from *æsthesis*.

versal harmonic whole by the laws of analogy and correspondence: but especially in that part of his writings in which he represents marriage as the emblem of the eternal union in God of Love and Wisdom, and likewise of the conjunction between himself and his church as grounded in that union established in the minds of men. In describing this delightful union, which is the ground and source of all virtue and happiness to the intelligent universe, Swedenborg says much respecting the angels, and the state of harmony and bliss in which they live. In treating on these subjects, he was led to exhibit loveliness and beauty in its objective form, in the persons of angels, who were once men upon earth, but who, becoming regenerate, that is, filled as to their wills with the divine love, and as to their understandings, with the divine wisdom, are in the enjoyment of that state in which all is harmony, perfection, and bliss, and which is properly called heaven; for all the affections and dispositions of the soul, are imaged and reflected in their personal forms of loveliness and beauty. It is here where the *beautiful* in mind, in nature, and in art, has its origin, whence descending into the ultimate spheres and regions of creation, called the natural world, it gives rise to everything beautiful and lovely we behold. Swedenborg thus traces the origin of science and art to heaven, where they dwell in their fullest manifestation, as offsprings of Divine Wisdom itself. There is something truly sublime in thus tracing everything good and true in science and art to the great first Cause, and to see the relation which they bear to the Divine Wisdom as the parent of all knowledge, science, and genuine philosophy.

“Swedenborg often describes the dark shades of ignorance and earthly grossness, in which the minds of men,—even of those who enjoy great reputation for learning and science,—were enveloped. He endeavors to show that the learning of his age was extremely superficial, and entangled in the fallacies of gross sensual-mindedness, and consequently, in doubt, levity, mutual misunderstanding, senseless and unmeaning terminologies, and above all, in a disposition to despise depth and solidity in human knowledge, and to cling only to what is material, superficial, and obvious to the senses, as the only thing certain, and the only thing worthy of investigation and possession. Swedenborg boldly placed himself in opposition to this spirit of his age. As he moved extensively in the thinking world, he saw men in general satisfied with the sea-weed and rubbish that float on the surface of the ocean of truth; whereas he dived into the depths, and brought up pearls and gems of peculiar beauty and lustre.

“As a powerful and extraordinary opposition against this superficial spirit of his age, Emanuel Swedenborg, about the middle of the last century, placed himself in bold array. He was universally known amongst the learned of Europe, and enjoyed great celebrity as a profound thinker in every branch of science and learning. At this period he suddenly stood up as a theosopher and seer of spirits. Nobody could comprehend what had happened to the sagacious, penetrating, scientific, philosophical, much-knowing Swedenborg,—a man who had taken all the sciences under his protection and culture, and guarded them, by his profound mathematical knowledge, against the intrusion of vain speculative theories. He was already declining from the meridian of life, and had been ennobled by his country, and still more by his talents and virtues. Some considered him as a heretic, some as an enthusiast and deluder, and others considered him as mad: this last opinion was thought the most probable and generally be-

lieved. Yet how could the man be mad who still continued to develop the most sublime views on the Good, the True, the Useful, and the Beautiful? How could the man be mad, who opened new fields of thought, and gave to the human mind wings, by which it could soar into regions of intelligence, harmony, and love hitherto unexplored and unknown? But this allegation of madness appeared the easiest way to explain the possibility how a distinguished mathematician, mechanic, mineralogist, &c., could in a moment, metamorphose himself into a seer of spirits. The celebrity which he had hitherto acquired, was not the only result of his researches in mathematics, mechanics, mineralogy, and in every branch of physical knowledge; for by his speculations, founded on solid principles, he proved himself to be a philosopher, and as such he developed, in extensive works, a system of the world founded on *principles* which have solidity itself for their base, and which are supported by the deepest reasoning and research. This system appears to be the ground-work on which he afterwards developed his theosophical views. In this view the world is considered as an out-birth of a spiritual world, by which the system of nature is arranged and governed by mechanical and chemical laws, which correspond to spiritual powers and influences operative in the spiritual world; thus nature, or creation, in its most extended sense, has arisen from an infinite central power, which, as to its essence, is intelligence, wisdom and love. This system is arranged according to the most perfect mechanical, dynamical, and organic laws; bound together from first to last,—from inmost to outmost principles, by the doctrines of series, degrees, analogies, and correspondences. Pursuing his career even to the loftiest speculations, until, at length, his writings assume the form of a revelation, which is considered as a continuation* of the biblical revelation, he has built a spiritual system, which seems grounded upon the *principle* of his natural system, as the superstructure of a house rests upon its foundation. If a correct view be formed of his earlier writings, it will be found that there is no hiatus in the transit to his later, or his spiritual writings; for he seems to proceed upon the same principles, only elevated to a higher sphere, and becoming conversant with more lofty and spiritual subjects. The principal difference is, that in his earlier writings he builds upon a mathematical, logical, philosophical base: whereas, in his subsequent writings, he builds upon a biblical, mystical ground.† The principal fault in Swedenborg's writings, is his great diffusiveness.‡ If the number of quarto volumes, which contain his theological and theosophical writing, were condensed into a few,

* From this it is evident, that the writer had not studied Swedenborg's theological writings; for the supposition, that these writings are a continuation of the revealed Word of God, is most incorrect and profane. Swedenborg published his theological works, and they are regarded by those who properly understand them, as humble handmaids, to assist the devout mind to an enlightened and spiritual discernment of God's Holy Word, and to instruct mankind respecting heaven and hell, or their states after death.

† Mysticism, which implies sentiments and feelings not traceable to any fixed principles of affection and thought, nor to any logical mode of discerning the nature of things, is by no means applicable to Swedenborg, who reduces everything to principles, and considers every subject in a most logical and systematic manner. Swedenborg himself repudiates mysticism.

‡ This diffusiveness is justified by the end which he had in view, that of making every thing as plain as possible to the simple and uneducated; he avoids redundancy as much as possible by frequent reference to the articles and paragraphs of his works.

they would be far more easily and more generally read.* His works entitled, "*Angelic Wisdom, concerning the Divine Love and Wisdom*," and "*the Delights of Wisdom, concerning Conjugal Love*," possess considerable merit. But the most beautiful, as to style, which he ever wrote, is the "*Worship and Love of God*," which is a kind of middle thing between a philosophic treatise and a romance, on the origin of the earth, on the golden age of nature, and of man, on paradise, on the birth, youth, education, and love of Adam and Eve. This of all Swedenborg's works, is that in which the Beautiful is most conspicuous. It is not only written in a brilliant and harmonious latinity, but with so much poetic life and inspiration, that if divided amongst a dozen poets, it would be sufficient to fix every one of them on the heaven of poesy as stars of the first magnitude.† This, at least, is certain, that the more we consider his writings in relation to Philosophy and Æsthetics, the more we must admit, that amongst much dross, there is a considerable quantity of pure solid gold.‡ The holy and exalted state of mind in which he comprehended and contemplated the structure and order of the universe, and the pure and lofty, yet simple and intelligible manner in which he has treated his subjects and presented his views, are perfectly worthy of a divinely inspired seer. His visions, or rather, his *Memorabilia*, as he called them, are often very beautiful; but how they are to be explained is difficult to say;§ this, however, is known, that he himself was perfectly convinced of their objective reality, and that they were facts and phenomena seen by his spiritual eyes in the spiritual world. His followers consider them from the same point of view, and believe what Swedenborg says, that they are spiritual realities written to instruct us concerning the state of men after death. In proportion as we learn properly to understand the writings of Swedenborg, we shall find them full of scientific worth, rich in materials of the beautiful for poetry, and highly honorable to his native country.

* Those who are delighted with spiritual and heavenly things, and with the eternal interests of their souls, are sorry that he has not written more.

† Mr. Wilkinson, speaking of this work in his recent "Popular Sketch of Swedenborg's Philosophical works" observes;—"Whatever of admiration we have felt for Swedenborg's former efforts, only increases as we enter the interior of this august natural temple. A new wealth of principles, a radiant, even power such as peace alone can communicate, a discourse of order persuasively convincing, an affecting and substantial beauty more deep than poetry, a luxuriance of ornament instinct with the life of the subject; intellect, imagination, fancy, unitedly awake in a lovely vision of primeval times; wisdom, too, making all things human:—such is an imperfect enumeration of the qualities which enter into this ripe fruit of the native genius of Swedenborg. Whether in fulness or loftiness, I know of nothing similar to it—of nothing second to it—in mere human literature."—B.

‡ From this it plainly appears that the author of this paper is no receiver of the Theological writings of E. S., otherwise he would not speak of *dross*; we must consequently consider his judgment of E. S. as a writer on natural things, as so much the more impartial.

§ We have here another instance of the extreme difficulty with which the natural mind can admit the possibility of spiritual existences, separate from what is material; so great is the appearance to the merely natural mind, that nothing exists, as an absolute reality, but that which can be seen, heard, and felt, that any belief in anything not obvious to the senses is treated as chimerical. The only way properly to understand the *Memorabilia* is to read them as "things heard and seen" in the spiritual world; every memorable relation contains an important lesson of wisdom concerning man's state in the spiritual world which could not possibly be communicated so *effectually* in any other manner.

XLVI.

TESTIMONY

OF

J. D. MORELL, OF ENGLAND,

TO THE RANK DUE TO SWEDENBORG AS A PHILOSOPHER.

(From "*An Historical and Critical View of the Speculative Philosophy of Europe in the Nineteenth Century.*" Vol. I. p. 315-323.)

THIS is a work of high character of which the second revised and enlarged edition has just appeared from the English Press. In this edition the author aims to make amends for the defective and erroneous estimate of Swedenborg contained in the first, and though the concessions which we here read are far in advance of anything hitherto accorded to Swedenborg by writers of this class, yet the notice is still marred by certain items of statement and conclusion which seem to require correction. For this purpose we have appended the remarks of the reviewer of the work in the *Intellectual Repository* for August, 1847.

"But the most wide-spread school of religious mysticism, which arose during the eighteenth century, was that of Emanuel Swedenborg. To give anything approaching to an *adequate* view of the Swedenborgian philosophy, we feel to be a matter of great difficulty, and, indeed, in a brief compass, almost impossible. The difficulty of the case arises partly from the amazing fertility of his writings, partly from the frequent obscurity with which his thoughts are expressed, and partly from the differences of opinion upon many important points, which exist amongst his followers. Although, according to his own testimony, he was accustomed from a child to think much upon spiritual things, yet his earlier manhood seemed to be altogether engrossed in scientific pursuits. The results of these studies exist to the present day in the form of volumes and tracts, which travel over almost the whole surface of natural history and science, and in which, it is only justice to say are found, more or less obscurely, many of the germs of recent and brilliant discoveries.

"It was in the '*Prodromus*,' a brief treatise upon 'The Infinite and the Soul,' that the philosophical and theological thinking of Swedenborg began. I say philosophical *and* theological, because it was his firm conviction from the first, that revelation and philosophy were fundamentally identical, that all religion was to be made scientific, and all science to be made religious.

"The first question which suggests itself with reference to the Swedenborgian philosophy, is this, What is the method it proposes, by which truth is to be attained? Some philosophers had attempted to *deduce* all truth from *a priori* principles; others had attempted to ascend by an *inductive* process from the particular to the general. What is the methodology that Swedenborg adopted? To answer this question accurately, we should premise, that he set out upon no fixed metaphysical principles whatever; he went to work as a solitary and

independent observer, to find truth; and the method to be pursued formed itself as he proceeded. As any unphilosophical thinker naturally would do, he began his career by a wide observation of facts; his system, therefore, was cradled in simple inductive processes; it was analytic, or if we may use a word implying authority, it was Baconian. Few perhaps who have only listened to vague rumors respecting this philosophy, would imagine that it commenced in a collection of facts far greater than those of which the father of experimental science himself had any conception.

"After passing successively through the regions of mechanics, with the corresponding properties of matter; after traversing the province of chemistry, throwing light upon the action of imponderable agents, and suggesting the germ of the atomic theory, by pointing out the geometrical relations existing between the ultimate atoms, Swedenborg comes at length to the animal kingdom. Here the course of his research begins to gain point and pregnancy. The human body may be regarded as that in which all the operations of nature are concentrated and perfected. Here, therefore, is a microcosm—a perfect representation of all being—an image of the whole creation; here consequently a theatre, upon which philosophy may achieve its noblest conquests. In this department, then, we begin to see more clearly some of the scientific formulas or methods which, evolved, as he tells us, by intense thought and patient observation, are potent to cast light upon the nature and uses of all things around us. First of all there is the *doctrine of forms*. Nature, he considered, is purely mechanical in all her movements; hence every higher region in which she appears, from the mineral to the man, is represented by *movement in a particular form*. All the movements of the mineral kingdom are angular, as seen in the crystal; the next form is the circular, as seen in the bodily organization, in the circulation of the blood, &c.; the highest form is the *spiral*, the type of *spirit* itself.*

"In developing the physiology of the human body, another philosophical principle comes clearly into view, namely, the *doctrine of series*. Anxious to know the real structure of the various organs of the human frame, Swedenborg conceived that the doctrine of monads, and of ultimate atoms, would only bring him to a dark, unintelligible *point*, in which all form or organization ceased; and that the notion of the infinite divisibility of matter would lead to a nonentity, from which nothing could be drawn. Every organ, then, he conceived, must be made up of perfect atomistic organs, each one of which expresses the thing itself far more completely than the whole; just as society is made up of individual men, and each man is the most perfect pattern of humanity. Everything in nature, therefore, consists of a series of perfectly organized atoms—the lungs, *e. g.* of innumerable microscopic lungs, the heart of numerous smallest hearts, and so forth with all the other organs.

"Having gone through the regions of philosophy, Swedenborg came to the confines of the province of Spirit itself. Often, he tells us, had he searched for some light upon the nature of the soul, but as often had been disappointed, until

* "N. B.—There are other and higher forms enumerated, which refer to the spiritual world only."

at length he got upon the right track, and entered the sacred chamber.* To gaze upon the soul by the senses was manifestly impossible ; but was it not possible to reason up from the material to the immaterial, and from the facts of the one to see into the nature of the other ? The validity of such a process was grounded upon the *doctrine of degrees* ; a doctrine, he says, which is necessary ' to enable us to follow in the steps of nature ; since to attempt without it to approach and visit her in her sublime abode, would be to attempt to climb heaven by the Tower of Babel ; for the highest step must be approached by the intermediate.† The doctrine of degrees, accordingly, is that which teaches us, that there is a relation or parallelism between all things in nature, from the lowest sphere in which it exists, to the highest. Thus the brain contains *potentially* the whole body, and what is essentially true of the body, is true of it. Again, the animal spirits which flow through the nerves, in a higher and more ethereal sphere, perfectly represent the more gross and obdurate human organization ; so also the soul itself, in a still higher region, must be a perfect type, or rather co-ordinate archetype, of the body. Accordingly, all nature by these degrees ascends from the lowest to the highest, and descends from the highest to the lowest ; so that by the aid of this philosophical formula, we can study the spiritual world by means of the knowledge we possess of the material.‡

" Even in the spirit itself there are *degrees*. The lowest is that which is only cognizant of sensations ; the next above this is the *animus*, whose office is to imagine and desire ; thirdly, there is the *mind*, which understands and wills ; and lastly, there is the *soul*, whose office is to represent the universe, and have intuition of ends.§ Such is man, so far as the *form* of his being is concerned ; but where is the *life*, which is to animate him ? The body is dead matter, but it is vivified by the *soul*—but whence the life of the soul ? *It is the love of God.*|| God, according to Swedenborg, is *perfect man*. The essence and form of God are respectively perfect love and perfect wisdom ; the former is represented in the human will, the latter in the human understanding.

" Having thus traced the philosophy of Swedenborg to its highest point, we may look back for a moment upon his whole method of procedure. Evidently it is the inductive and synthetic method combined. Commencing by observation, his mind seized upon certain high philosophical axioms, and from them reasoned downwards to the nature and uses of particular objects. Perhaps it is the only attempt the world has seen (with the exception of the unsuccessful efforts of Comte) at rising upwards to purely philosophical ideas from positive and concrete facts.

" Having attained thus to the highest region of philosophy, Swedenborg enters the world of *theological* truth. For gazing upon the spiritual world, he conceives we have purely spiritual senses, and a spiritual understanding. To most men the spiritual world is closed, because, absorbed in the lower or sensual

* " See his 'Economy of the Animal Kingdom,' chap. iii., on the Soul ; at the commencement of which we have his own account of the method he had pursued."

† " Ibid., chap. iii. section 210."

‡ " This is an application of the doctrine of Correspondences."

§ " Economy of Animal Kingdom, chap. iii. sec. 6."

|| " Angelic Wisdom, part I."

life, they have no intuition of it. To many, moreover, who *do* obtain spiritual intuitions, there exists not an enlightened spiritual understanding to *interpret* what the inward eye beholds. Spiritual or theological truth only becomes clear where both these requisites unite ; where the purely moralized or unsensualized soul gazes upon the higher world, and where the spiritual understanding can comprehend what is seen.

“ Wrapt in his own deep reveries, Swedenborg could not resist the idea that God, by a special act of his providence, had brought the scenery of the spiritual world and the relations of spiritual truth, before his own mental vision, and within the sphere of his intellection. With a mind fraught with long study upon nature and her works—with a soul habituated to deep meditation upon spiritual things—with a vivid imagination that could trace the analogies of higher truth in the dark windings of material forms—with a moral nature purified to virtue, and an exquisite sensibility of the whole system, he lost himself in the visions of his own inmost soul. Sometimes he seemed transported out of the body—then anon he would wake up to the world around him ; sometimes he pursued his high imaginings, unconscious of the lapse of time ; and then he wrote down that he had seen a vision of angels ; and thus the high truth, that man, when his nature is elevated, can converse with the spiritual world through the medium of religious faith, became transformed into a special revelation, that was to usher in the purified church and the latter-day glory. Swedenborg was assuredly a great intellectual phenomenon. Seldom, perhaps never, have so many systems concentrated in a single mind. He began a simple observer—a Baconian analyst ; from that he raised himself to the region of rational and ideal truth ; and ended a mystic—the favored channel of a new dispensation to mankind. In him, sensationalism, idealism, mysticism, were united—the only phase through which he never passed was that of scepticism. Had he been fortunate enough to complete the cycle, had a tinge of wholesome scepticism curbed his credulity, we might have had a great philosopher, and an active Christian reformer, unmarred by the enthusiasm that dared to claim the title and the honors of a divine and apostolic messenger.”*

“ Such is Mr. Morell's account and estimate of Emanuel Swedenborg, and we cannot but feel reason to be satisfied with it as an advance upon what we have before seen in this country upon the same subject. That Swedenborg should figure in the History of Philosophy at all, is something new ; and although we have a strong feeling that he has no business there, yet we would not correct this at present, because his position in these volumes will introduce him, to a certain extent, favorably to a new audience.

“ Our comments upon Mr. Morell's view of Swedenborg shall be as brief as possible. First, it does not appear that his classing of Swedenborg among religious *mystics*, is founded upon any knowledge of his theology. If Swedenborg had held that there were occult qualities, or mysteries in theological doctrine, such a designation would be admissible, and it does apply most certainly to those who hold the doctrine of a faith given by invisible grace, and of ‘ conversing with the spiritual world through the medium of religious faith,’ and other the like unintelligible and unwitnessed matters ; but Swedenborg is the very only

* “ One of the best expositions of the Swedenborgian philosophy is given in the ‘ Foreign Aids to Self-reflection,’ by J. A. Heraud, Esq. (Monthly Mag, No. 29). The Swedenborgian Society is now in course of translating and publishing his works complete.—The ‘ Principia,’ the ‘ Economy of the Animal Kingdom,’ with an admirable introduction by J. J. G. Wilkinson, Esq., and the ‘ Animal Kingdom,’ have already appeared ; others are forthcoming.”

man in these ages who theologically has no mysticism, but who, where others have a grace point or a mathematical point, sees a world where the soul is freely at home; where others have a puff of wind, sees a human spirit, &c. &c. Therefore we cannot sound the reason of that strange perversity which calls Swedenborg mystical. Is it that he has *been* where for a few centuries no one else has been, and given a clear account of that of which the most of us professedly know nothing?

2. "We object to Mr. Morell speaking of 'the frequent obscurity with which Swedenborg's thoughts are expressed.' In the first place, Mr. Morell has probably read them only in translation. Then, as a verdict, this allegation is quite incorrect. Mr. Morell is himself one of the clearest headed writers we know, but for clearness, where exposition of doctrine is required, he is no more to be compared to Swedenborg than crystal to diamond. Swedenborg's clearness is actually so great, as to have that living property of giving the object seen not only distinctness but added brilliancy. It is indeed the quality of a precious stone—of natural truth translucent with spiritual.

3. "We object to the phrase—'the differences of opinion upon many important points, which exist amongst his followers.' Upon those points which his own works denote to be most important, we do not believe there is difference of opinion among his followers. On those points which the metaphysicians consider important, there may indeed be the greatest difference, on account of their essential triviality. Thus, whether a man be a Berkleian or a Reidist, a Platonist or an Aristotelian, in his mental temperament and tendencies, is a thing doubtless very vital for metaphysics, but not so for citizenship in the New Jerusalem, which embraces all temperaments, and only demands the development of every man's better part in the rejoicing pathway of the Good and the True.

4. "We object to the phrase—'suggesting the germ of the atomic theory by pointing out the geometrical relations existing between the ultimate atoms.' If there be any *germ* in the case, the atomic theory (as it is called) is itself but the germ of that noble fruit of doctrine of which Swedenborg held up an outlined representation in his *Chemical Specimens*.

5. "'With a mind fraught (says Mr. Morell) with long study upon nature and her works—with a soul habituated to deep meditation upon spiritual things—with a vivid imagination that could trace the analogies of higher truth in the dark windings of material forms—with a moral nature purified to virtue, and an exquisite sensibility of the whole system, he lost himself in the visions of his own inmost soul.'

"This fine sentence constitutes one of the best specimens of anti-climax we have ever seen; and if logic dealt with the probable, we should say the last clause of it was to the greatest degree illogical. For ourselves, we humbly think that all the allegations in the first nine-tenths of the sentence, are reasons why Mr. Morell should reconsider his opinion, and ask himself whether, after all, Swedenborg *did lose himself*, or not; at least, whether, such a loss of self was not the way to the veritable heaven and the true God.

6. "'In him sensationalism, idealism, mysticism, were united—the only phase through which he never passed was that of scepticism.' We object here, because we do not believe that Swedenborg had any sensationalism, idealism, or mysticism, in him, any more than scepticism: he never passed through one of them as a phasis. He never proposed to himself that any metaphysical account of things was a centre from which to think, or that all together (eclecticism) were the way of truth. We doubt whether he could have understood any system of the kind, however popular, or rather, whether his strong resolute genius would not have detected at once the intrinsic unintelligibility of such systems. For instance, we doubt whether he could possibly have comprehended Berkeley's doctrine; that is to say, we imagine that at the first glance he would have become certified of its mere mystification of plain things, and therefore all explanation would be impossible. For where is the use of arguing about what is *seen* to be downright wrong, and to have none but an imaginary existence?

"Assuredly Swedenborg never passed through *scepticism*, if by that word be designated the absurdities of Pyrrho, or Hume; but if by 'wholesome scepticism' be meant the habit of requiring reasons for every thing, the habit of examining all beliefs under the searching light of truth, then Swedenborg had more scepticism than all the philosophers and metaphysicians put together. Furthermore, if doubting the wisdom and competence of the aforesaid philosophers and metaphysicians be scepticism, then had he a most wholesome—not tinge—but saturation of it. But there were three things which he never doubted, of which the metaphysicians *must always* doubt, viz., Revelation, Nature, and Humanity, or God, Man, and the Universe. Such was his amazing 'credulity.'

7. "With respect to Mr. Morell's closing verdict on Swedenborg, we have no right to quarrel with it, especially as it is not given as a deduction of reason, but as a matter of feeling. It is simply the manifestation of that metaphysical spirit whose very essence consists in judging of all things at a distance, through the colored medium of old preconceptions. Mr. Morell implies that it is for ever necessarily a 'marring enthusiasm' whensoever any man 'dares to claim the title and the honors of a divine and apostolic messenger;' in other words, there have been no divine and apostolic messengers in the world! We might feel tempted to ask, What, then, becomes of Revelation? Mr. Morell seems also well satisfied, that it is impossible there should be 'a special revelation, to usher in the purified church, and the latter day glory.' Is he, then, a prophet, or has an *a priori* Revelation of a new kind been vouchsafed to himself?

8. "Our greatest fault with Mr. Morell is, that he has derived his account of Swedenborg's philosophy from his early, and not from his theological works. There could not be a heavier mistake than this. To judge of a palace from its scaffolding, of a tree by its leaves, or of a man by his professions and not his actions, is not more misleading than to judge of Swedenborg by his preparatory labors, and to take no pains to procure acquaintance with his realized ends. In the sincerest respect for Mr. Morell's head and heart, in affectionate admiration of these masterly labors of his own, we conjure him to dismiss the chimera that he *can* judge of the theology of the New Church without previously studying it, or that his view of Swedenborg's claims can be worth consideration, until he comes charged with a knowledge of the detailed support of these claims gathered from a humble perusal of the theological writings of Swedenborg.

"This account, then, of Swedenborg which he has given, excellent though it be in many parts, is still susceptible of great correction, and as it now stands, is one of the poorest things in the book. We say this, to warn the reader that what we have quoted is no specimen of the rich and manifold excellence of this 'Historical and Critical Review of Philosophy.'

"In the foregoing remarks we have, it is true, confined ourselves almost entirely to finding fault, in order that our strictures, wherever Mr. Morell can conscientiously, after reconsideration, admit their justice, may furnish him with the means of inserting, in his third edition, a still more accurate and worthy account of the illustrious and ill-used Swedenborg. And we freely confess that we have felt extremely anxious that one so gifted as the author of these volumes—one so honest and well-intentioned, and clear sighted—should not, with the common herd of vulgar and unprincipled writers—

* * * * *
like
The base Judean, throw a pearl away
Richer than all his tribe.'

We have also felt a great motive to insinuate to him the fruitlessness of all the old methods of judging to the prejudice of one who comes before every sufficiently instructed mind with new claims to study and regard; and above all, the fruitlessness, in this unusual inquiry, of those metaphysical methods, with their sensationalism, idealism, mysticism,

scepticism, and eclecticism, which, through so long a course of human history, have been the obvious intellectual means of counteracting the plainness of the blessed Gospel, and, in a word, of 'bringing life and immortality to'—darkness."

XLVII.

TESTIMONY

OF

ULRIKA, QUEEN OF SWEDEN,

AND OF

THE CELEBRATED GERMAN SAVAN, WIELAND,

RESPECTING SWEDENBORG'S INTERCOURSE WITH THE SPIRITUAL WORLD.

(From the Intellectual Repository for May, 1845.)

As Swedenborg's writings are addressed to the unsophisticated rational mind, and not to the sensual, still less to "the carnal mind, which is enmity against God," he, more than any other writer, has showed the total inefficacy of miracles to affect the rational mind, and has demonstrated that nothing but the calm contemplation of truth, from the love of truth, can lay the foundations of a genuine faith; and consequently from first to last he repudiated the merely external testimony of miracles as a means of moving, and of inducing the mind to embrace and love genuine truth. Now although this is the testimony of Swedenborg as to the total inefficacy of miracles as a means of moving the rational mind to the love and reception of truth, yet there are several authentic and well-established facts recorded of him (as incontestably proving that he had his spiritual senses opened to a communication with the spiritual world, according to his own constant assertion from 1745 to 1772, a period of 27 years, during which he wrote and published his Exposition of the Spiritual Sense of Scripture, his Doctrines of genuine Christianity, or of the New Jerusalem) and of his information concerning Heaven and Hell, or the state of man after death. These writings he addressed to the principal Universities of Europe, and to the bishops and heads of the different Churches both in Britain and on the Continent, and requested that they would read them and institute an examination into the ideas and doctrines they unfold from the Scriptures. Swedenborg, therefore, appealed to the Word of God as the only standard according to which his writings on all subjects of Christian doctrine should be judged;—"if they speak not according to that Word it is because there is no light in them"—(Isaiah xiii. 20)—and no writer has ever placed the Word on so exalted a pinnacle of holiness, and no author has ever shown, to the defeat and dismay of the deist and infidel, in what its divinity consists so clearly and powerfully as Swedenborg.

There are very many minds (whose number, however, is decreasing) who will not see truth with their own eyes, in its own light, but who still adhere to creeds, doctrines, and opinions, which are supposed to rest upon the Word as their authority and foundation, but which, in reality, are only based upon human tradition, and the dubious results of mere learning and ingenuity, and not upon the Scriptures of Truth. All such "having drunk old wine, do not *straightway* desire new, for they say the old is better"—(Luke v. 39)—that is, having been educated in the perverse principles of a fallen and consummated

Church, and having imbibed its doctrines, they will not *straightway* attend to what is new, although one of the divine predictions is, that the "Lord will make all things new." The very name of anything new gives rise to suspicion and aversion, and the outcry is, without manifesting any desire calmly to examine what is offered as new,—the outcry is, "Perform miracles and we will attend to your claims, and believe what you state." Truth, however, as we have seen, disclaims and repudiates such believers, who no sooner experience some slight temptation than they turn their backs and flee, like the Israelites in the wilderness, to some idol of selfish and worldly love, either to Mammon, Bacchus, or Venus, before whose polluted shrines they offer the homage of their hearts. There may, however, among this "mixed multitude"—(Num. xi. 4)—be some, who may be so affected by miraculous evidence, as to be induced to inquire further after the truth, and at length to come into the proper way of considering its claims, and its important discoveries to the human race. For all such, therefore, we adduce the following authentic and well-established facts, as proofs of Swedenborg's communication with the spiritual world:—

"The first fact we shall adduce is that concerning the Queen of Sweden, Louisa Ulrika, who was a sister of Frederick the Great, King of Prussia, and who was married to Adolphus Frederick, King of Sweden. This princess, in order to test the truth of Swedenborg's assertion, that he had open and continual communication with the world of spirits, commissioned him to procure certain information from her deceased brother, the Prince of Prussia, who died in 1758, in the 36th year of his age. Swedenborg soon after waited upon her Majesty, at the palace, and brought her the information she required. She was greatly astonished, and declared to those present, that nobody but her brother and herself could possibly know the information in question. Now this fact was repeatedly confirmed by the Queen herself, who probably knew nothing of Swedenborg at that time as a theological writer, and who, therefore, could not be said to be partial to his views; especially as it is well known that she was a free-thinker of the school of Voltaire, and, therefore, by no means disposed to believe even in the existence of spirits, still less in the possibility of any man's conversing with them. This occurrence the Queen declared in a great company of Academicians at Berlin, and it was recorded by one of the company, M. Dieudonné Thiébault, a member of the Royal Academy of Sciences at Berlin, and also of the Royal Academy of Arts and Sciences at Paris, and the author of a work entitled '*Souvenirs de Vingt ans de Séjour à Berlin*' ('*Reminiscences of Twenty Years' Residence at Berlin*'). Of this author the celebrated Wieland, who enjoyed a reputation on account of his extensive learning, and the powerful manner in which he contributed to the progress of literature in Germany, equal to that which Johnson enjoyed in this country, says, 'that Thiébault outweighs an entire cloud of ordinary witnesses.'

"A prelate in Germany, named Oetinger, distinguished for his learning and piety, wrote to the Queen herself, inquiring whether the report in question were true. The Queen replied, testifying and confirming the truth of it."

"A writer in the '*Berlin Monthly Journal*,' for 1788, endeavored to explain this extraordinary occurrence, by stating that underhand intrigue and collusion might have been employed in the transaction; and thus in a most discreditable

* See Documents, &c. &c.; and also Stilling's *Theory of Pneumatology*, &c., translated by Samuel Jackson, 1834, page 88.

manner he endeavored to involve the Queen herself, and several most respectable and trustworthy witnesses of her declaration, in deception and falsehood. Nevertheless, this same writer says in the same Journal, p. 306 :—

“‘In the meantime, I found an opportunity of speaking with the Queen herself, who is now dead,* concerning Swedenborg, and she told me herself, the anecdote respecting herself and brother, *with a conviction which appeared extraordinary to me.* Every one who knew this truly enlightened sister of the great Frederick, will give me credit when I say, *that she was by no means enthusiastic or fanatical (schwärmerisch),* and that her entire mental character was wholly free from such conceits. Nevertheless, she appeared to me to be so *convinced* of Swedenborg’s supernatural intercourse with spirits, that I scarcely durst venture to intimate some doubts, and to express my suspicion of secret intrigues; and when she perceived my suspicion she said, with a royal air—“*Je ne suis pas facilement dupe,*”—(“I am not easily duped;”) and thus she put an end to all my attempts at refutation.”†

“It is not a little remarkable that this writer, after his personal interview with the Queen, and after he had witnessed, from her own mouth, her unshaken conviction as to the truth of the assertion she had made, and also after he had perceived the indignation arising in her mind when he barely intimated his suspicion that underhand intrigue or collusion might have been practised;—it is remarkable that, after all this, he should have endeavored, in 1788, to explain it on the ground of secret intrigue! If the Queen had still been living, he would not have dared to have thus caluminated her assertion, and therefore he waited till she was dead. This attempt, however, which was made in the *Berlin Journal*, to explain the occurrence on the ground of intrigue and collusion, was immediately met by a Swedish gentleman, Captain de Stahlhammer, who said in a letter to the said Journal—

“‘I have read with astonishment the letter (in the *Berlin Journal*) giving an account of the conversation which the famous Swedenborg had with the Queen Louisa Ulrika; the circumstances related in that letter are altogether false, and I hope the author will excuse me, if by a faithful account, which can be attested by many persons of distinction who were present, and are still alive, I convince him, how much he has been deceived.’‡

“As another confirmation of the Queen’s assertion, Count Hôpken may be adduced, who was many years Prime Minister of Sweden, and who wrote down the account which was afterwards printed from his MSS. in the *New Jerusalem Magazine*, 1790, p. 153.

“It would appear that Count Hôpken was the person whom the Queen employed to procure an interview between herself and Swedenborg, in order that she might test the wonderful gift of conversing with departed spirits which he was said to possess.

“The particulars concerning this occurrence were also ascertained, believed, and confirmed by no less a personage than the celebrated German philosopher, Emanuel Kant, who in a letter to a lady of quality, Madame de Knobloch, dated Königsberg, August 10th, 1758, declared, that after the strictest examination, no

* She died in 1782.

† The italics in this extract are the same as in the German.

‡ See this communication entire in the Documents concerning Swedenborg, p. 122. (Eng. Ed.)

doubt could be entertained as to the truth of the three wonderful occurrences she had heard concerning Swedenborg and his communication with the spirits of the departed. The *first* of these occurrences was that relating to the Queen ; the *second* was that respecting the mislaid receipt, which the Dutch Ambassador at the Court of Sweden, the husband of Madame de Marteville, had received in payment of a certain sum, which after his death the creditor again demanded. This mislaid receipt was recovered through the information which Swedenborg obtained from the departed husband. It was from having heard this report, and from the sensation it created in Stockholm, that the Queen was chiefly induced to examine Swedenborg's case herself, and to ascertain by her own experience whether he had the power of conversing with departed spirits or not. The *third* remarkable occurrence was that respecting the fire at Stockholm, which Swedenborg, who had recently arrived at Gottenburg from London, announced at the time it broke out to the company where he was ; and consequently a long time before the news of its ravages could arrive in Gottenburg, there being about 300 English miles distance between the two places. In two or three days letters arrived in Gottenburg from Stockholm, informing the inhabitants of the fire, stating when it began and when it was extinguished ; thus confirming, to the great astonishment of all, the truth of Swedenborg's announcement. Kant, in this letter, gives a circumstantial account of this latter occurrence, and says, ' that it is beyond the possibility of doubt.'*

* See Documents concerning Swedenborg, &c., pages 124-133. It is important that the reader should know, that the dates in Kant's letter, have lately been proved by Dr. Tafel, of Tubingen, to be quite erroneous. The real date of the letter could not be 1758, because Dr. Tafel has proved from documents that cannot be disputed, that all these three remarkable occurrences happened after the year 1758. For, 1. The husband of Madame de Marteville died April 25th, 1760, consequently after the date of Kant's letter. 2. It is well known that the Queen put Swedenborg to the test after the occurrence about the lost receipt, being moved chiefly by the report of that extraordinary event to have a personal interview with Swedenborg respecting his alleged wonderful gift. And 3, the fire at Stockholm took place the 19th of July, 1759, and not in 1756, as stated in Kant's letter. All these facts Dr. Tafel has proved in his recent "Supplement to the Documents concerning Swedenborg," from Newspapers, Gazettes, and other documents which record the events of that time, and consequently the fire in question, and also the death of the Count de Marteville. The question now is, whether these dates were written or printed by mistake, or whether, in the editing of Kant's entire works, many years after that letter was written, these dates were falsified of design. The fact is, that in 1766 Kant published a small work entitled the "*Dreams of a Ghost-seer illustrated by Dreams of Metaphysics*," in which Swedenborg and the reports concerning him are the principal objects of his attack. In that work he constantly spells E. S.'s name wrong (*Schwedenberg*), and proves that he knew nothing concerning him but from hearsay reports. Moreover, in this work he alludes to the anecdote respecting the Queen of Sweden, and states that it could not be disputed ; he also says that it occurred in 1761, which is a proof from Kant himself, that the date of the letter to Madame de Knobloch (1758) is incorrect. And in this work, page 88, the right date of the fire (1759 instead of 1756) is put. Now this letter was written subsequently to 1766, or after Kant's work above alluded to had appeared, and the proper date of it is shown to be 1768 instead of 1758. It is probable that by mistake the 5 might have been printed instead of 6, and that in the date of the fire, 1756, the 6 might have crept in instead of the 9. If so, nobody is involved in the falsification of the said dates. This letter, however, together with the works of Kant, is said by the editor, Borowski, in 1804, very soon after Kant's death, "to have been strictly revised and corrected by Kant himself," and if so the suspicion cannot but arise that Kant was privy to the alteration in these dates. It is probable that, as his work, "*The Dreams of a Ghost-seer illustrated by Dreams of Metaphysics*" had excited some attention in the literary world, and had added somewhat to the fame of Kant, he saw, that should this letter, in which he expresses himself as so firmly convinced of the truth of the three remarkable occurrences recorded of the Queen, the mislaid receipt, and the fire at Stockholm, appear

"Swedenborg himself never wrote down any of these occurrences, because they would have been construed as miracles, and thus Swedenborg, who constantly protested against miracles as a means of implanting faith, would have been placed by his opponents in contradiction and collision with himself. But when he was appealed to respecting them, as by the Landgrave of Hesse-Darmstadt, and by his minister, M. Venator, by Gen. Tuxen, in Denmark, by C. Springer, Esq., Swedish Consul in London, and by M. Ab Indagine, in Amsterdam, he always affirmed that the occurrences were true; but at the same time warned the inquirer against considering them *as miracles*, but only as testimonies or proofs that the Lord had opened his spiritual senses to have intercourse with the spiritual world.

"In respect to the Countess de Marteville and the recovery of the mislaid receipt, this occurrence is attested by several independent witnesses; 1. By the Queen of Sweden, who having conferred with the Countess about it, constantly affirmed the truth of it. 2. By Count Osterman,* at that time Russian Ambassador at Stockholm, and who had, no doubt, been intimately acquainted with the Count de Marteville. 3. The second husband of the Countess de Martville, the Danish General von E——, who in a letter to a clergyman requesting to be particularly informed as to this extraordinary occurrence, related the account as his wife instructed him. 4. The brother of the Countess, the Baron de Hamon. 5. M. Robsahm, Director of the Bank of Stockholm.† These were direct and independent witnesses, one of whom, M. Robsahm, was a personal friend of Swedenborg's. The Queen highly respected him for his learning and exemplary conduct, and as one of the senators of the kingdom, but she could not be said to be so personally acquainted with him and his writings as to be biassed by partiality in his favor; on the contrary, she was *negatively* disposed as to everything spiritual, and more so, as to the possibility of conversing with the inhabitants of the spiritual world, as is evident from her declaration to the learned savans at Berlin. 'The Queen,' says Thiebault, 'although she laid great stress on the truth of her recital, professed herself, at the same time, incredulous to Swedenborg's supposed conferences with the dead.'

"The celebrated Wieland, to whom we have alluded above, after having examined the authority and the proofs on which the truth of these occurrences was established, without having yet seen the very important letter of the philosopher Kant, said, in addressing a friend in his work entitled *Euthanasia*, after relating the occurrence respecting the Queen of Sweden:—

as a subsequent production, it would be construed into a gross inconsistency in the author. But if this was the motive which led either Kant or his editors to change the dates, why did they not suppress the letter altogether, since as critics, they ought certainly to have borne in mind, that sooner or later a critic would arise, who would detect the falsification, and put the matter in its true light. But however this may be, it is of great importance that these dates should be corrected, because when it is seen that Kant's letter appeared after his work on the "*Dreams of a Ghost-seer*," &c., in which he holds Swedenborg up to ridicule and contempt, it shows that whatever, after further examination, might have been the *state of his will* as to Swedenborg's writings, and claims upon the attention of mankind, *his understanding was certainly convinced* as to the truth of Swedenborg's assertion, that he had open communication with spirits, and could converse with them.

* Documents, p. 75. See also Stilling's "*Theory of Pneumatology*," p. 425.

† Documents, p. 70-90.

" 'Here you have my anecdote from the world of spirits, and I hope you will have nothing to object against the credibility of a lady, such as the late Queen Ulrica was, who testifies that she herself was the person who experienced the occurrence; and also that you will have no objection to an authority like that of M. Thiébauld, who having heard it from the mouth of the Queen herself, has related it to the whole world. By heaven! this is a wonderful occurrence,—indeed, it would be something quite incredible if it were not confirmed by witnesses so trustworthy. The beautiful feature of the matter is, that suppose all the tales about the apparition of spirits in the whole world were set aside as not true, this single narrative by the Queen Ulrica of a fact which she herself experienced, ought to give us the *greatest certainty as to the continuation of our life, and of our personality after death*;—a fact which renders all the experiments which Dr. W. requires philosophy to make, superfluous. Swedenborg, an esteemed Swedish nobleman, in independent circumstances, a mathematician, a natural philosopher, and a mineralogist by profession, who in these departments of science had acquired celebrity, and during the first fifty years of his life, was always esteemed as a very rational man, assures us, that through the favor of God, the invisible world was opened unto him, and that thus he could converse face to face with the spirits of the departed. This man was commissioned by his Queen (in order to put him to the test, and in a manner in which she considered deception to be impossible) to inquire of her deceased brother about something, which except herself and her brother nobody could know. After some days Swedenborg returned to the Queen and told her, word for word, what she desired to know, stating at the same time, all the particulars as to the place and the time [where and when the event occurred between herself and her brother]. Swedenborg, therefore, must, of necessity, have received his information from the spirit of the departed; he had consequently seen him and spoken with him; the departed, therefore, still continued to live in a world invisible to us; he remembered exactly the most particular circumstances of his former life, and he had consequently retained his entire personality.* All this is certain and undeniable, in so far as the Queen and her declaration is concerned. Now what can we reasonably desire to know more concerning the continuation of our life after death? Could so respectable a guarantee be for a moment doubted? It appears, however, that this wonderful proof [of the continuation of our life after death] did not suffice to heal the Queen of her unbelief, for notwithstanding all this, she at length declared that she did not believe that Swedenborg had had any conference with her deceased brother. And (says Wieland) to speak sincerely, I believe it as little as the Queen did.'

" Thus Wieland, notwithstanding his entire conviction that '*Swedenborg must have seen and spoken with the departed Prince*,' declares his unbelief after all! And so it is, for the most part with all miraculous evidence. As, however, there are some who by these *undeniable facts*, as both Kant and Wieland call them, may be led to inquire and to read the writings of Swedenborg, and thus to see, not from any *a posteriori* or miraculous evidence, but from the truths themselves which abound in his works, the genuine doctrines of a renovated Christianity, denoted by the 'New Jerusalem.' "

* The *Italics* in this extract are the same as in the German.

XLVIII.

EXTRACT

FROM THE AUTOBIOGRAPHY
OF BISHOP SWEDBERG, SWEDENBORG'S FATHER,
RESPECTING THE NAMES OF HIS SONS.

(From *Dr. Tafel's Magazine.*)

The following is an extract from an unpublished biography of Jesper Swedberg, written by himself, dated April, 1729.

" 24. Moreover, I kept myself humble, and entreated no sponsors of rank, as is commonly the case [to stand for my children]; and I shall give the reasons why I called my sons Emanuel, Eliezer, and Jesper, and none, according to custom, after their grandfathers, or any person of the family; (Albrecht the eldest, of whom I have just spoken, was born during my travels in foreign parts, and his mother named him after her father). I do not find in the whole Bible a single example, in which children have received the names of their parents or forefathers. I will only mention the patriarch Jacob, and king David; the former had holy, celebrated, glorious ancestors, extensively known, and he had twelve sons, of whom not one was called Abraham, Isaac, or Jacob. King David had also many sons, not one of whom he called Jesse, or David. Solomon had also many sons, none of whom he called David, Jesse, or Solomon; and amongst his numerous descendants there were many kings and princes, and not one was called Solomon or David. This good custom, however, had, before the time of Christ, given way, as is evident from the history of John the Baptist, whom at first they wished to name after his father Zacharias (Luke i. 59), which is a noble and significant name, —*memoria Domini*, that is, remembrance of the Lord, in order that he might be constantly mindful of the Lord.

" 25. Hereby however, I by no means presume to blame or to disapprove of those who call their children after their own names; yet I hope and expect, that nobody will blame my manner (of naming children), since I have the Bible and the examples of many saints on my side; and I have the full conviction that only such names should be given to children as awaken the fear of God in them, and keep them mindful of propriety and virtue; and not, as many inconsiderate parents do who give improper names to their children, such as Bjore, Ulf, Thorheol, after the heathen god Thor, and do not think of the answer which the reasonable Abigail gave to king David concerning her husband Nabal, 'Let not my Lord, I pray thee, set his heart against this man of Belial, even Nabal: for as his name is, so is he; Nabal* is his name, and folly is with him' (1 Sam xxv. 25). Emanuel, my son's name, signifies 'God with us,'—a name which should constantly remind him of the nearness of God, and of that interior, holy, and mysterious connection, in which, through faith, we stand with our good and gracious God. And blessed be the Lord's name! God has to this hour indeed been with him; and may God be farther with him, until he is

* "Nabal," in Hebrew, signifies folly

eternally united with Him in His Kingdom! * Eliezer signifies 'God is my help;' and he has been graciously and friendly helped by God. He was a pious child, made good progress, and was called home by a happy death in the 25th year of his age. The youngest son was called Jesper merely on this account, because he was born on the same day, and in the same hour, as myself who first saw the light of the world on the 28th August, 1653. If the name Jesper be written יספר *yisper* (he will write), it has corresponded to the deed; for I can scarcely believe that any body in Sweden has written so much as I have done; since, I think, ten carts could scarcely carry away what I have written and printed at my own expense, and yet there is much, yea, nearly as much not printed. And my son Jesper had the same inclination, for he wrote much, and with pleasure.

"26. I am a Sunday-child (that is, born on a Sunday), and the mother, my late wife, was also a Sunday-child, and all my children are Sunday-children, except Katharine, who was born at Upsal on the 3d day of Easter. I have kept my sons to that (profession) to which God has given them inclination and liking; and I have not brought up one to the clerical office, although many parents do this inconsiderately, and in a manner not justifiable, by which the Christian Church, and also the (clerical) order suffer not a little, and is brought into contempt. I have never had my daughters in Stockholm, where many reside in order to learn fine manners, but where also they learn much that is worldly and injurious to the soul."

XLIX.

TESTIMONY

OF

THE LATE REV. JOHN CLOWES, A.M.,

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, AND RECTOR OF ST. JOHN'S, MANCHESTER,

IN FAVOR OF SWEDENBORG'S THEOLOGICAL WRITINGS.

We shall conclude this volume of "Documents, &c. concerning Swedenborg" by adducing the testimony of this highly venerated clergyman. In a Memoir† written by himself, he gives an account of the manner in which he became acquainted with Swedenborg's theological writings. After stating his views respecting the great superiority of these writings, he concludes thus:—

"The author (of this Memoir) cannot conclude his narrative, without offering up to the Father of Mercies his most devout and grateful acknowledgments for

* Emanuel Swedenborg was forty years of age when this was written by his father, and it is plain, we think, that the cause of the old bishop's gratitude and praise to God on account of his son, was, that he had led a pious and useful life, thus confirming what is else where said of Emanuel Swedenborg, that his life was a life of extraordinary diligence and usefulness, and of unfeigned piety.—*Ed. Int. Rep.*

† See *Memoir of the late Rev. J. Clowes, A.M., Rector of St. John's, Manchester, &c.; written by himself.*

the extraordinary privilege, and inestimable blessing vouchsafed him, in having been admitted to the knowledge and acknowledgment of the truth and importance of the doctrines unfolded by Swedenborg from the Word of God as the genuine doctrines of christianity. For what worldly glory, gain, or happiness, can stand in competition with this—to know Jesus Christ to be the *only true God*, and to be allowed to approach and worship Him in His *Divine Humanity*; to be delivered thus from all perplexity as to the proper object of worship; to see, at the same time, the divine volume of Revelation opened; its interior treasures displayed; its evidence and authority thus confirmed by its divine contents; its apparent contradictions reconciled; whilst all that is divine and holy, all that is good and true, all that is calculated to excite the veneration of intelligent beings, and the affection of penitent ones; all, in short, that has a tendency either to enlighten the human understanding, or to purify the human will; either to edify, by the bright and proud lessons of divine truth, or to soften and console by the sweet and tender influences of the divine love, is perceived to proceed from this Divine Fountain, as its only source! Yet such is the transcendent glory, gain, and happiness imparted to every penitent and devout receiver of the above Heavenly Doctrines. Add to this, the nearness and connexion between this world and another, demonstrated by such a weight of irresistible evidence; the great evangelical doctrines of Faith, of Charity, of Repentance and Remission of Sins, of Temptation, Reformation, Regeneration, and the Freedom of the Will, opened, explained, and enforced, according to their edifying and important meaning; the nature, also, and effect of the Last Judgment, the Lord's Second Advent, and the descent of the New Jerusalem, presented to view in all the brightness and fullness of truth, and confirmed by the testimony of the sure Word of prophecy; and some faint idea may then be formed of the immense debt of gratitude, owing at this day from all the families of the earth to their Heavenly Father. For who, except that Father, *whose tender mercies are over all His works*, could thus cause *His light to shine in darkness* for the deliverance of His people from evil, from error, and from destruction, and, at the same time, for the guidance of their feet into the ways of righteousness, truth, and salvation? To his praises, and most unfeigned thankfulness on this occasion, the author is lastly urgent to add his ardent prayers, that the above *glorious light* may shine in every corner of the habitable globe, until the whole earth becomes that blessed *tabernacle of God*, which was announced to be *with men*, in which '*God will dwell and be with them their God, and wipe away all tears from] their eyes*' (Rev. xxi. 3, 4)."

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NOTICE.

THE present work has been delayed in its issue longer than was anticipated a consequence of the destruction of some of the forms by a fire which consumed the building where the printing was carried on. Fortunately the greater part of the work had been previously struck off in another office, and was safe, but the copy for two forms had to be supplied anew, which could not but occasion considerable delay. But even had not this accident occurred, as it was resolved to publish the work complete, consisting of fourteen Nos., its appearance could not have been anticipated at a much earlier date than the present. We trust however, it will be found upon perusal to be intrinsically worth waiting for. Some idea of its value in this respect will be gained from the Prefaces to the present edition.

"A more interesting volume," says the Intellectual Repository for June, 1840, "containing so many well authenticated testimonies in illustration of the life and character of the venerable Swedenborg, can scarcely be imagined; and we can easily conceive the effect which the perusal of this volume will have on the mind of the unprejudiced reader, who having become acquainted with the theological writings of our author, desires to know something of the life and character of that extraordinary man. He will here find the testimonies of the most scientific men of the age, of prime ministers and counsellors of state, of kings and queens, of the most distinguished philosophers and poets, of the most esteemed divines, not of one country but of several, all concurring to demonstrate that the venerable Swedenborg was a man of unblemished life, of exalted piety and virtue, of distinguished eminence as a philosopher in nearly every department of science, honored by the kings under whom he lived, as one of the most useful members of the community, revered and loved by a numerous and respectable circle of acquaintances in Sweden, Denmark, Germany, Holland, and England. These testimonies also prove that, in the economy of a wise and merciful Providence, he was placed in an extraordinary position, in which he could acquire information on the most important subjects relating to wisdom, salvation, and happiness; which information had hitherto been precluded from the eyes of mortals; and that he shed a peculiar lustre on those momentous points of human intelligence, 'which so many have desired to look into, but were not able'"

The Editor's proposed absence for a few weeks will necessarily postpone the next issue till about the first of November, when he will hope to renew the publication of the series and to bring out a number of new and interesting tracts illustrative, in one form or other, of the distinguishing doctrines of the New

Church. The first in order will be a short treatise by Swedenborg "Concerning the Sacred Scripture or the Word of the Lord, from Experience." This is a translation from a manuscript copy left by the Author, and which does not appear in any published edition of his works. It will make about 16 pages.—Announcements of the remaining part of the series will appear from time to time on the cover of subsequent numbers.

Delinquent subscribers will allow themselves to be again reminded that payment is due in advance for each of the volumes, and although this part of our list is much diminished, yet there is a considerable number to which the notice now given applies.

The reprint of the "Apocalypse Explained" is rapidly advancing to a close. The fourth volume is now nearly through the press. The fifth will be ready by the 25th of December. Subscriptions earnestly desired from all the friends of the Heavenly Doctrines.

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